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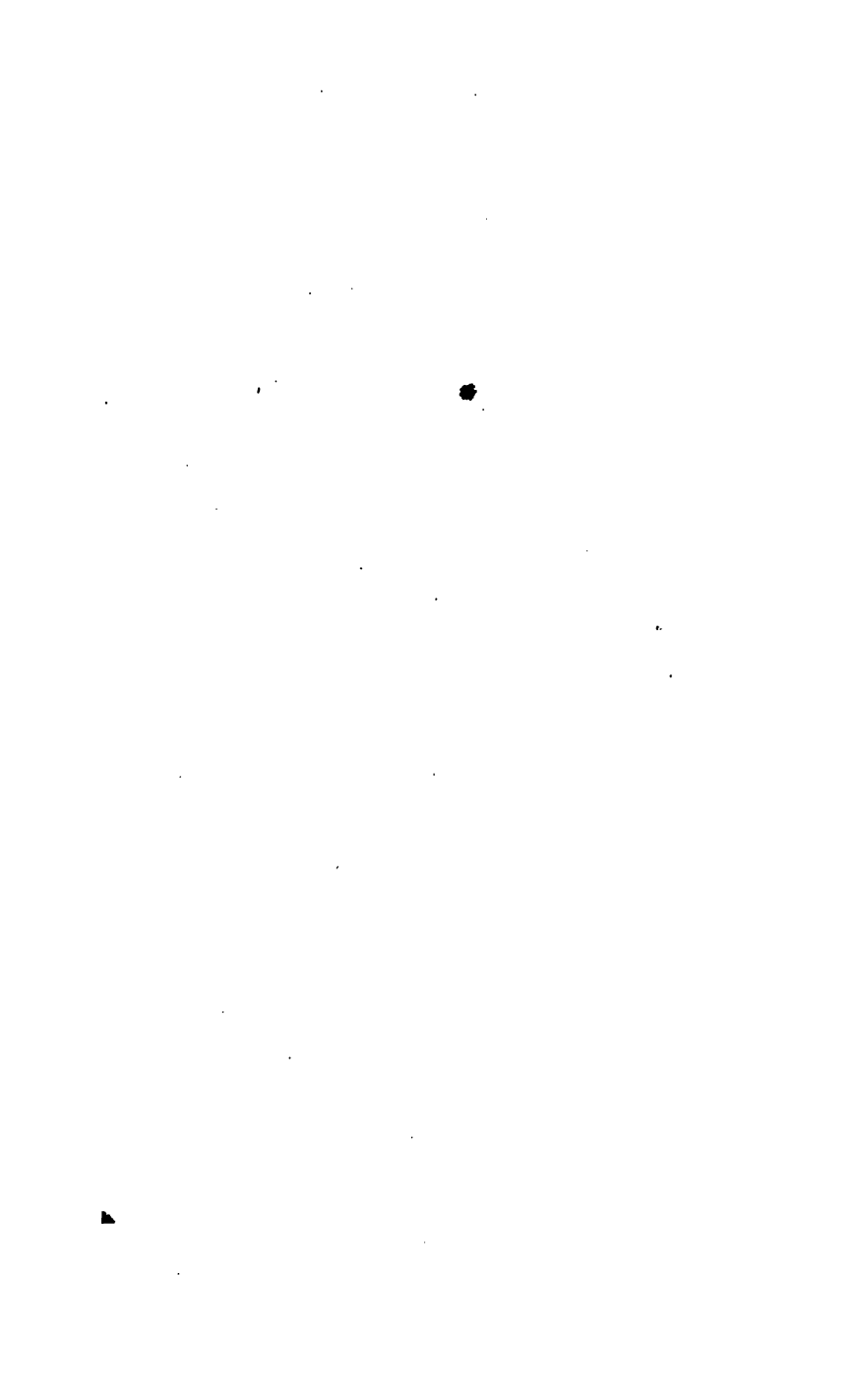
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THE
OLD THEOLOGY THE TRUE THEOLOGY;

OR,
THE JUSTIFICATION
AND
SANCTIFICATION

OF THE HOLY SCRIPTURES, OF THE EARLY FATHERS, AND
OF THE CREED-BOOKS AND DOCTORS OF THE
REFORMED CHURCHES

BY THE
REV. WILLIAM ELLIOTT, EPSOM.

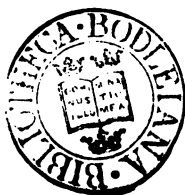
PAPERS READ AT "THE CHRISTIAN UNION INSTITUTE," AND PUBLISHED
BY REQUEST OF THAT ASSOCIATION.

Question—If THE FOUNDATIONS be destroyed, what can THE RIGHTEOUS do?
Answer—Proceed, once more, TO LAY them.

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PREFACE.

1. *The ORDER observed*; 2. *The LANGUAGE in which truth is conveyed*;
3. *The QUOTATIONS referred to*; 4. *The SPIRIT'S aid.*

1. *The Order* in which these Lectures appear, is that in which, at the request of "The Christian Union Institute," they were prepared and read. That order has this advantage, that by it certain errors, now prevalent, on the subjects of *Sanctification* and *Faith*, being first of all taken out of the way, the true doctrine of *Justification* is then presented.

2. *The Teaching* contained in this little volume is conveyed in *language* which no man of sense can *so much as* affect to despise; the *words* being those of that only and all-perfect *Rule* of our entire Faith—the *Holy Scriptures*, and of those *subordinate* but *excellent* instructors—the *Early Fathers* and the *Creed-Books* and *Doctors* of the *Reformed Churches*.

3. *The Quotations made* have all been *verified*; the references given being to the pages of *only well-known* Editions of the Authors.

The extracts inserted are not one-tenth part of those prepared and now lying by me; but they are as many as could be safely introduced into three brief Lectures; and there are, no doubt, thousands of beautiful passages of which I know absolutely nothing.

By the good providence of God, and by the kindness of one to whom through all eternity I shall hold myself indebted, I have long been familiar with the writings of our own old *English Divines*; and amongst them I reckon as chief *Ussher* and *Davenant*. On the subject herein treated of, the extracts from *the Fathers* found in them are both *numerous* and *precious*; and guided by them, I have found, for myself, in the originals, many not noticed at all by them. All these I hope some day to turn, to account, in the service of that

glorious doctrine, which all Believers will agree, with Archbishop *Ussher*, in designating as, "THE VERY FOUNDATION OF ALL OUR COMFORT!"

4. That contained in these pages is *the very truth of God*: but that truth cannot be apprehended, except by the aid of the Spirit of God.* That aid has been *freely* promised, to all who *ask* the Father for it. Reader, fail not, you, to make request for that assistance for yourself. Pray that you may be enabled "as a little child" to receive "all the truth" of God's Gospel.† Be not you of the number of those who, "wise in their own conceits," refuse the guidance so graciously promised; and over whose fatal blindness and well-merited destruction, the adorable Redeemer, notwithstanding all His agony and love, does not hesitate to give thanks, when He says:—"I thank Thee, O Father, Lord of Heaven and Earth, because Thou hast *hid* these things from the *wise* and *prudent*, and hast *revealed* them unto *babes*. Even so, Father: for so it seemed good in Thy sight!"‡

* 1 Cor. ii. 14.

† Luke xviii. 17.

‡ Matt. xi. 25, 26.

LECTURE I.

SANCTIFICATION.

“For their sakes I sanctify MYSELF, that THEY ALSO may be sanctified.”—*The Lord Jesus. John xvii. 19.*



PART I.

THE TERM SANCTIFICATION.

§ I.—SOURCE OF THE ERRORS—THE TERM DEFINED.

THE errors about sanctification have arisen mainly from a misapprehension as to the meaning of the term, the great mass of the errorists having regarded it as equivalent to *the infusion of holiness*, and then to *the making holy by the infusion of holiness*.

Part I., § 1.
Source of the
Errors.
—

But this can never be its sense in the New Testament.

Parkhurst says that ἅγιος is derived from ἄ, ἄγιος, ἀγιάζω, negative, and γῆ, the earth, and that literally its signification is “separation from the earth;” and most assuredly in every passage where ἅγιος (*hagios*) or any of its derivatives is found in the New Testament, it might be rendered by some word having clearly in it the idea of *separation*, and the word “separation” might be substituted for the word “sanctification” wherever that word occurs: ἀγιασμός (*hagiasmos*) would then be rendered by the term “separation,” and ἀγιάζω (*hagiazō*) by the verb “to

Part I., § 2.
The Etymology
Verified.

separate." The separation is, in the New Testament, always *for some end truly good*.* The thing separated is "set apart" to some better purpose than that to which it was before devoted. The nature of the separation may in each case be learned from the context.

§ II.—THE ETYMOLOGY VERIFIED.

1. *Things Sanctified*; 2. *Persons Sanctified*;
3. *Phrases Explained*.

That "sanctification" is simply "separation," let us, by a few examples, satisfy ourselves. We shall do this by noticing some *things* that are sanctified, and some *persons* that are sanctified.

1.
*Things said to
be sanctified.*
Our food.

1. *Things sanctified.*

We all know that "by the word of God and prayer," no new *qualities* are infused into the meats upon our tables; and certainly these do not *infuse* into them any *particles of holiness*. That they do, never can be the meaning of the apostle, 1 Tim. iv. 5. His

* This cannot be said of *ἀγίος* and its derivatives in the LXX.; neither is it true of קָדָשׁ (*kādāsh*) and its conjugates. Thus in Deut. xxiii. 18, קְדִישָׁה (*kēdēshā*), a *temple harlot*, is distinguished from זֹנָה (*zōnā*), the *woman of the streets*, and קְדִישָׁה (*kādēsh*), a *Sodomite*, is distinguished from כָּלֵב (*kaylev*), a *dog* (ver. 19.) Like the above, we find *the censers* (xvi. 37, or English xvii. 2) *sanctified*; *the cities of refuge sanctified, set apart*, (Josh. xx. 7;) in Piel *a war is sanctified*, (Jer. vi. 4, Mic. iii. 5;) in Hiphil (Jer. xii. 3) the wicked are *sanctified for the day of slaughter*; and in this same form Micah had sanctified the *stolen money*, that he might *make idols of it*, (Judg. xvii. 3,) חֲקִדְשִׁי הַקֶּדֶשׁ, "consecrating I have consecrated."

meaning clearly is, that, by the use of God's word and prayer, an *act of separation* takes place. The food is now "set apart," not only for *our use*, but for *God's glory*. It may now be partaken of by us *as Christians*, who are privileged, "whether we eat or drink, or whatsoever we do, to do all to the glory of God." "The temple sanctifieth *the gold*," saith our Lord; and "the altar sanctifieth *the gift*," (Matt. xxiii. 17, 19.) Into neither gold nor gift is *holiness infused*. Their *sanctity* consists in this, that they are now "separated" from all *common* uses, and are "set apart" to be employed in the service of God.

Part I., § 2.
The Etymology
Verified.

2. *Persons sanctified.*

In Matt. vi. 9, and in Luke xi. 2, we have, in the same words, the same petition, *ἀγιασθήτω τὸ ὄνομά σου*, "Hallowed be *Thy name*." Is holiness to be *infused* into the All-holy One, or into the *awful name*? So to pray were only to blaspheme God and "*the Name*." That for which we do pray is this:—Let *Thy name* be infinitely elevated above every name. Let it be, in all our thoughts and feelings, *separated* from all other names, from all other things. And be *Thou*, above all creatures, *separated* to be *the Ruler* in our hearts, and in all our plans and actions. Like this is that exhortation in the apostle, "Sanctify the Lord God *in your hearts*," (1 Pet. iii. 15.)

2.
Persons
sanctified.

The name of
God sanctified.
"Hallowed
be *Thy name*."

In John x. 36, we read of "Him whom the Father hath *sanctified*, *ἡγίασεν*, and sent into the world." Was *holiness infused* into the

The Son sancti-
fied.
John x. 36.

Part I., § 2.
The Etymology
Verified.

Eternal Word? Was the Eternal Son "*made holy*?" Most assuredly not! "This *sanctification*," says Bengel, "was prior to Christ's *being sent*; and it is the *foundation* of the sending. He was sanctified, as He is *defined*, *ὁρισθεὶς*, *marked out*, *declared to be*, Rom. i. 4, and *σφραγισθεὶς*, *sealed*, John vi. 27." *From what* He was "*separated*," and *to what* "*set apart*," you all know.

John xvii. 19.

In John xvii. 19, the adorable Intercessor says, "*Ἐγὼ ἁγιάζω ἑμάντων*, I sanctify myself, that they also may be sanctified in truth, *ἡγιασμένοι*,"—that is, I set myself apart as their Sin-bearer and Substitute,—to endure for them Thy wrath; to satisfy for them Divine justice; to pay for them their debts; to be for them overwhelmed with gloom and surrounded by devils; to be wounded, bruised, forsaken, crucified for them; to be made for them "*a sacrifice for sin*;" to die "*as an accursed thing*" for them; and to lie for them under the tyranny of death—that they may be for ever "*separated*" from guilt and wrath; from hell and devils; from sin's misery and from Satan's slavery; from the hand of justice and from the enmity of their own hearts—to be "*set apart*" unto Thee; to be for evermore *Thine own*; everlastingly to dwell beneath Thy love; and through all eternity to know "*my Father*" as "*their Father*," and "*my God*" as "*their God*."

Sanctification in these passages is undoubtedly "*separation*."

3. *Phrases explained.*

This sense of the term *will explain a whole series of phrases* with which the New Testament abounds.

Part I., § 2.
The Etymology
Verified.

3.
Phrases ex-
plained.

The temple, its courts, its vessels, are all called "holy," (Heb. ix. 1, 3, 8, 12, 24, 25, and elsewhere,) because *separated* from all ordinary uses, and *set apart* to the service of God.

Mount Sinai is called "holy," (Acts vii. 33,) because separated from every spot on earth besides, by the gracious presence of "Him who dwelt in the bush."

Sacrifices offered to God are "holy." Even the parts allotted to the offerers are by them to be treated as things altogether *separated* from all common flesh, and from their ordinary meals. Hence the injunction, "Give not that which is holy unto the dogs," (Matt. vii. 6.)

"*The holy apostles and prophets*" is the title repeatedly given to the Lord's chosen, separated, and especially-sent ambassadors, under both dispensations, (Eph. iii. 5.)

The writings of the Old Testament are by the Holy Spirit (Rom. i. 2) entitled "*the holy Scriptures,*" because, by a special inspiration, forming together a series of works, like to which there was *then not another* in the world—a series separated from all other books, and *infinitely elevated* above them.

The "*root*" of Israel, and Israel's "*first-fruits,*" are called holy, because, by faith, *separated* from the mass of the unbelieving nation,

Part I., § 2.
The Etymology
Verified.

and from all not truly grafted into Jesus Christ, (Rom. xi. 16.)

“*The kiss of peace*,” by which “the holy brethren” assured one another of their fellowship in Christ, is called “the holy kiss,” because *separated*, not only from every thought and feeling of impurity, but also from all the friendly intercourse of every-day life. It was a *Christian act*. It declared their separation from the world, and their union in Jesus.

The ordinary title for all believers in the New Testament is “saints.” The letters are addressed “to the saints” (Rom. i. 7; 1 Cor. i. 2;) and they are to be “read by all the holy brethren” (1 Thess. v. 27;) and whether Ananias plead with God, or Paul before Agrippa, still *the common title* of all Christians is “saints,” (Acts ix. 13, 32, 41, xxvi. 10.) And this title is given, *not* because of any holiness infused into them, but because that by baptism, by “holy,” that is, “separating” baptism, a *line of demarcation* had been drawn between them and the world. As regards that world they know each other, and they desire to be known by it, as “the separated” from it.

Heb. x. 29.

The apostate
sanctified.

This sense of the word “sanctified” being borne in mind, Heb. x. 29 becomes an easy passage. Of the wretched apostate there treated of, it is said, that “he counts the blood of the covenant wherewith he was sanctified, a (*κοινὸν*) *common thing*,” as if the blood of a *mere man*, or at best of a *prophet* or *martyr*! “Such a man as this retracts,” as Bengel says, “the

whole form and confession of *his baptism.*" When this miserable wretch sought baptism, he declared that he *came out from* the world, and that he meant to live amongst men as *consecrated to God*; and that he did so trusting *for salvation* to the Redeemer, to His work and sacrifice, and leaning on the arm of Christ *for support*. And apart from any profession whatever in any set form of words, in the very act of submitting to baptism "unto the name of the Son," *he did in effect make this declaration*; and again and again, at the table of the Lord, he had, with the holy chalice in his hands, *renewed* the declaration so made. Then, he always declared himself *separated* from the world, *separated* unto God, and *separated* by the blood of the cross! Now, Christ is *renounced*! His baptism *despised*! and His blood *trampled under foot*! and the man who a little while ago made confession, in the midst of the saints, "I am NOT MY OWN! I am BOUGHT WITH A PRICE!"—that man joins now, with Jews and heathens, in declaring, the *death* of Christ was *not vicarious*,—there is *no atonement* by His blood,—and as to the holy law and the judgment throne, I can do *very well without trusting to Jesus*! HOW MANY NOW ACT AS THIS MAN DID!

Part I., § 2.
The Etymology
Verified.

PART II.

CHRISTIAN SANCTIFICATION.

§ I.—IN WHAT SENSES CHRISTIANS ARE SAID TO BE SANCTIFIED.

*Two Sanctifications: How distinguished the one
from the other; How and when we become
interested in each.*

Part II., § 1.
Two Sancti-
fications.
—

WE have now seen the meaning of the term *sanctification*, and have made ourselves familiar with its use in the New Testament.

Let us next inquire *in how many and in what senses are believers*, in that same Book, *said to be sanctified?*

1.
*Two Sanctifi-
cations.*

1. THESE ARE CHIEFLY TWO, and *they ought carefully to be distinguished the one from the other.*

How distin-
guished.

The *second* "is not equal in all believers, and is *never perfect in any believer in this life,*" (Westminster Assembly Cat., q. 77.)

The *first* is always perfect *in itself*, and is always equal to every believer, even to the very weakest and most imperfect in this life. It

will be no more perfect after the judgment-day than it is now.

Part II., § 1.
Two Sancti-
fications.

Of these two, the imperfect *flows from* the perfect, and is *the effect and fruit* of it.

The *second* sanctification is *in* ourselves. It is *of our* whole selves to God. It is God's work in us, by His Spirit given to us. It is "OUR OWN, just as our souls are our own."

The *first* is ours *only as we are* IN Christ. It is as much *without* us as Christ is *without* us; and He is "at the right hand of the Father, God Almighty."

It is *in the same sense* ours as Christ is ours, and it is *as truly* ours as Christ is ours; and "we are *one* with Christ, and Christ with us—we dwell in Christ, and Christ in us."

In this sense CHRIST HIMSELF IS OUR SANCTIFICATION; and, as *Sedulius* saith of our justification, "we are sanctified not in ourselves, but in Christ, as the members in the Head."

2. *The first sanctification is preached* whensoever *Christ* is lifted up as "all in all" to the penitent who trusts in Him; whensoever *He* is proclaimed as "of God *made* unto us *wisdom* and righteousness, and also sanctification and redemption," (1 Cor. i. 30;) whensoever the believer is told that *in God's sight he is*, and that *he ought to look upon himself as*, "complete in Christ Jesus," (Col. ii. 10,) as *altogether and fully* "accepted *IN the Beloved*," (Eph. i. 6.)

2.
When each is
preached.

The second is preached whensoever, in the ministry of the Word, the voice of the Almighty Father is heard calling upon His sons and

Part II., § 1.
Two Sancti-
fications.

3.
The Holy Spi-
rit makes us
partakers of
each.

daughters who are mixed up with the ungodly,
“*Come out from among them, and be ye separate.*”

3. *Into each of these sanctifications we are led by the gracious operation of the Spirit of God.*

The second, having regenerated us, He works in us, by causing us to feel the love of Christ, the force of truth, the value of eternity, our obligation to mercy, the worth of souls, and the claims of God.

To the first He leads us, taking Christ AS HE IS, and shewing HIM unto us; so that we, loathing our own hearts, and utterly dissatisfied with our own lives, do take refuge IN HIM “who is of God made unto us sanctification.”

Both truly ours
when we be-
lieve in Christ.

Personally, we become *actually*, if not *consciously*, interested IN BOTH, when by the agency of the Almighty Spirit we are *separated* from our former condition, and are by a living faith brought *into actual union with Christ*.

4.
The Spirit's
act in separat-
ing us is itself
called a sanc-
tification.

4. Hence *that act* of the Holy Spirit, by which He thus separates us, is itself, in the New Testament, called *a sanctification*.

2 Thess. ii. 13.

Thus we read of a sanctification *which precedes faith*, (2 Thess. ii. 13,) “through sanctification of the Spirit and belief of the truth.” Here faith evidently *follows after* sanctification. This sanctification is neither more nor less than that same thing which the *Westminster Assembly* designates “effectual calling.”

1 Pet. i. 2.

Again, we have a sanctification *which comes before justification*, (1 Pet. i. 2,) “elect through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ”—*eis* here,

with the accusatives, ὑπακοὴν καὶ ῥαντισμὸν αἵματος, sets out those two things in Christ into which, by the separation of the Spirit, we come—viz., “the *righteousness* of Christ and the *sprinkling* of Christ’s blood;”—and which, appropriating them unto ourselves by faith, we are, on their account, regarded as righteous in the presence of God. By this sanctification we are *separated from* guilt, from creature confidences, and from self-righteousness, to a simple reliance upon Christ, and to acceptance in “the Lord our righteousness.”

Part II., § 1.
Two Sancti-
fications.

5. The Scriptures, written for our learning, and therefore condescending to our habits of thought and feeling, often speak of those things *as then first occurring to us when we first become conscious of our connexion with them.* But, in reality, adoption precedes “the Spirit of adoption,” and justification our consciousness that we are justified. Children *live*, are alive, long before they can at all speculate about life.

We are said to be “justified by faith,” because *by faith* we first come to plead with God, and to rest upon, for our own soul’s safety and comfort, *that work* performed by Christ, and by Him declared to have been “finished” eighteen hundred years ago. The law was fulfilled by Jesus *then*; Justice declared herself *satisfied* with us in Jesus *then*; and Paul pleads the resurrection of Christ as the *public declaration by God of the absolution and acceptance of the whole Church.*

5.
Really ours by
faith.

Virtually
when Christ
died.

So as to sanctification: the Scriptures will

Part II., § 1.
Two Sancti-
fications.

To whom
Christ is sanc-
tification.

not allow any unbeliever, any impenitent person, to claim this or any other saving blessing to himself. These *blessings*, and the *comfort* of them, are *both* to be secured *only by faith*. Hence it is said, "He of God is made sanctification *unto us*," (1 Cor. i. 30;) "to us"—that is, *to believers*; to "the called," ver. 26; to those who know Christ to be *indeed* "the wisdom of God and the power of God," ver. 24; to "the saved," ver. 18; to "the saints," ver. 2; to "those who call on the name of the Lord," ver. 2; to those, one chief aspect of whose whole life on earth is summed up in *the brief but expressive phrase*, ver. 7, "waiting for the coming of our Lord Jesus Christ;" and to those to whom the Spirit, ver. 8, gives *that assurance*, never administered to any unbeliever, "Ye shall be confirmed unto the end," and shall be presented "blameless in the day of our Lord Jesus Christ."

This sanctification then is ours *only through faith*; in other words, it is *the possession of those only who believe*.

6.
Complete
when Christ
died.

6. Yet, as far as *God* and *justice* were concerned, and *our title* to be separated for ever to be the Lord's, *this sanctification was complete when Christ died*. To *Christ's merit* our faith, when exercised, adds NOTHING. Hence we read concerning *God's will*, (Heb. x. 10,) "By the which will we are sanctified *through the offering* of the body of Jesus Christ *once for all*," ἐφάπαξ;—and of *Christ himself* it is written, (Heb. xiii. 12,) "Jesus, that He might sanctify

Heb. x. 10.

Heb. xiii. 12.

the people *with his own blood*, suffered without the gate ;” and this sanctification by “ Christ’s blood,” and by “ *God’s will*,” is *no unreality. It is an absolute fact.*

Part II., § 1.
Two Sancti-
fications.

7. Nay, there is a sense in which we are said to have been sanctified *in eternity*. To God, the death of Christ *was as certain in eternity as it is now.*

7.
The Church
sanctified in
eternity.

Thus we read, (Jude, ver. 1, *textus receptus*,) “ Jude, to them that are *sanctified* by God the Father, and *preserved* in Jesus Christ, and *called*.” Jude, ver. 1.

The Father *sets them apart*, giving them to the Son. Given into Christ’s hands, they are by Christ *preserved—the whole Church* through all the ages of darkness, and *every individual member* of it throughout the whole period of his own unbelief—*until*, in God’s good time, they are, “ one by one,” called by the Spirit unto a living faith in Jesus.

Sanctification here is equivalent to *election*. Hence we read of “ the book of life written,” as we do of “ the Lamb slain,” *before the foundation of the world*.

Heb. x. 14, “ By one offering he hath per- fected for ever those sanctified.” Heb. x. 14.

That one offering perfects them. But—

They were sanctified to Him before He made that offering for them.

They had a *covenant* union with Christ *before* Christ died for them ; and long *before* they believed in Christ.

Federal union with Christ is *antecedent* to all *actual* union with Him.

Part II., § 1.
Two Sancti-
fications.

That is the source of this.

Christ was our "near Kinsman" in eternity ;
He therefore became our "Redeemer" in time.

He had in Himself THE RIGHT to redeem us
before He undertook for us THE WORK of re-
demption.

Bengel on that
"vocula mo-
mentosissima,"
πᾶν.

"*As one vast clue*," says Bengel, "the whole
Church was given, *as one mass*, into the hands
of Christ. That clue is by the Mediator un-
rolled, as, one by one, sinners do by Him draw
nigh unto God. Hence the Saviour (John vi.
37) distinguishes, by *the neuter πᾶν*, the whole
mass from each one belonging to it who comes,
who there is represented by the masculine τὸν
ἐρχόμενον, *him that cometh*."

In consequence of this sanctification, by which
in eternity they are given to Christ, He is in
time "delivered up" *for* them, and the blessed
Spirit is given *to* them : so that they, being by
Him separated from the world, are united with
Christ ; and in them everlastingly shall be ful-
filled the words of the Lord Jesus—"Thine
they were!"—"Thou gavest them me!"—"I
have manifested unto them Thy name!"—"They
have kept thy word!" (John xvii. 6.) Hence
long before they have heard His voice, the
good Shepherd does not hesitate to call them
"MY SHEEP." (John x. 16.)

§ II.—THE FIRST SANCTIFICATION—CHRIST OUR SANCTIFICATION.

Treating of the FIRST sanctification, the Scrip-

tures set out "Christ as of God made unto us" both our *sanctification* and our *Sanctifier*. Part II., § 2.
The First
Sanctification.

Let us examine a few passages:—

Heb. ii. 11—"He that sanctifieth and they who are sanctified are all of one,"—all from one Father; hence He calls them "brethren." *Christ is here the Sanctifier.*

Heb. xiii. 12—"Jesus, *that he might sanctify the people with his own blood*, suffered without the gate." *Jesus sanctifies.*

Heb. x. 14—"By one offering he hath perfected unto perpetuity the sanctified." That one offering perfects them.

"During duration" nothing can, in the estimation of God or of justice, be added unto *that perfection*. Whatsoever is wanting in them, or is afterwards supplied to them, it flows to them *out of this perfection*, and as part of it; and never can be any thing added unto it; never can be a reason why they, separated from wrath and Satan, are sealed with the seal of God, and "preserved unto the day of redemption."

In order to the perfection here spoken of, justice looks only at Christ. By the one offering of Christ the whole Church is "perfected" and "sanctified."

Apart from this perfection, to present anything to God, to attempt to add anything unto it, as a reason why any soul should be had in acceptance before God, is to insult justice, to trample upon this perfection, and to rebel against "the righteousness of God."

Part II., § 2. 1 Cor. i. 2—"The saints are sanctified in
The First Jesus Christ." *In Christ.*
Sanctification.

1 Cor. i. 2. To seek for sanctification *elsewhere* is vain.
They are sanctified, *not out of Christ! not apart
from Christ! not by virtues derived from Christ!*
but *IN Christ Jesus!*

1 Cor. vi. 11. 1 Cor. vi. 11—"Such were some of you:
but ye are *washed*, but ye are *sanctified*, but ye
are *justified*, in the name of the Lord Jesus, and
by the Spirit of our God."

"The name of the Lord Jesus" is the Lord
Jesus Himself; Jesus with all His merits. To
Him for all the Spirit leads us.

The *washing* here, the *sanctification*, the *justi-
fication*, are *all three* "in the name of the Lord
Jesus," and *all three* "by the Spirit of our God."
Our cleansing is *in Christ*, our separation is *in
Christ*, our justification is *in Christ*. We are
freed from *filth*, as to ourselves; from *the world*,
as to God; from *guilt*, as to the law: and all
three *by the Lord Jesus*; all three also by the
Spirit of the Lord. We are *indebted for all to
Christ*; for all also to the Spirit. "Christ *pro-
cured* all these blessings *for us*; the Spirit
applies them all *to us*."—Hodge.

Hodge.

Col. ii. 10. Col. ii. 10—"Ye are *complete*, *πεπληρωμένοι*,
in him." In possessing *Him* ye are *filled so full*
that *no grace* and *no source of grace* is wanting
to you. Whatsoever of righteousness, or sanc-
tification, or any grace *is in Christ*, or *is Christ's*,
that same is also ours. From our High Priest
and Head, all wisdom, all righteousness, all
holiness, flow down to us His members, (Ps.

cxixiii. 2.) "Of his fulness have we all received," (John i. 16)—not this blessing or that merely, but Christ Himself. "I will give him the morning-star," saith Christ. Nay, *so close* is our union with Christ, that *already* we are said to be elevated and glorified *in* Him, (Eph. ii. 6;) and again, (Col. iii. 3, 4,) "Our life is hid with Christ in God; so that when he, who is our life, shall appear, then shall we also appear with him in glory."

Part II., § 2.
The First
Sanctification.

Eph. i. 6—"We are accepted *in* the Beloved." Eph. i. 6. We are *chosen* to holiness, (ver. 4;) we are *God's workmanship, created in Christ Jesus unto good works*, (chap. ii. 10;) but our "holiness" does not render us, does not so much as *help to* render us, accepted. Our works, though "good," form no part whatever of the ground of our acceptance with God. We are accepted *only*, we are *altogether* "accepted *in* the Beloved." This will account for the fact that in Rom. viii. 29, 30, you read of *the foreknown*, of *the predestinated*, of *the called*, of *the justified*, of *the glorified*, BUT NOT ONE WORD OF THE SANCTIFIED! *Why is this?* The called are complete in Christ, the justified are also sanctified, and they are *both in the Beloved*. Glorification follows justification as a matter of course. The chain cannot be broken.

1 John iv. 17—"As he is, so are we *in this* 1 John iv. 17. world;" and surely He is *without spot*. This is a *marvellous text*. I am sure that, had it not been written by the Holy Ghost, no *Christian man ever would have dared to utter it*. It

Part II., § 2.
The First
Sanctification.

is the will of God, saith John, that, even in the presence of the awful throne of judgment, we should have "boldness,"—*παρρησίαν*,—holy confidence, an erect position, "liberty to speak freely." He gives us, *therefore*, a foretaste of that blessedness here on earth; and that, *both there and here*, we may enjoy it, he puts us INTO Christ—SO UNITES US WITH Jesus, *that* "AS HE IS, SO are we in this world."

That which in this text is set out in its *completeness and unity* is distributed into its chief component parts in *that all-glorious Scripture*—

1 Cor. i. 30.

1 Cor. i. 30—"Of him are ye in Christ Jesus, who of God is made unto us WISDOM and RIGHTEOUSNESS, AND ALSO SANCTIFICATION and REDEMPTION."

1. Those things which Christ is here said to be of God made unto us are *not four*, but *strictly only three*: the righteousness and the sanctification being by the *τε καὶ* indissolubly joined together as but two parts of one whole thing—thus, *δικαιοσύνη τε καὶ ἁγιασμός*.

Alford.

Alford says—"These two things are so joined together as to form *one whole*—our righteousness *as well as* our sanctification;" and these two terms he explains, not here, but in 1 Cor. vi. 11, thus—"Ye were sanctified, ye were dedicated to God; ye were justified—i.e., by faith in Christ ye received the righteousness of God," (Rom. i. 17.)

Bengel.

Bengel expounds 1 Cor. i. 30 thus:—"He is made to us WISDOM; this means more than if he had said *we became wise*: WISDOM, whereas for-

merly ye were *fools*: RIGHTEOUSNESS, whereas ye were formerly *weak*, [he means, not able to work out the righteousness required by the law,] (Isa. xlv. 24;) 'Jehovah our righteousness,' (Jer. xxiii. 6:) SANCTIFICATION, whereas ye were formerly *ignoble*: REDEMPTION, even to the uttermost. The variety of the Divine beneficence to us, *in Christ*, presupposeth our misery to be *from ourselves*." Ruined by ourselves, our restoration is *by Christ* and *in Christ*.

Part II, § 2.
The First
Sanctification.

Hodge, the *safest* of all modern commentators, *Hodge*. says—"WISDOM: *union with Christ* makes the believer truly wise. REDEMPTION is here *the final release from all evil* at the day of redemption. RIGHTEOUSNESS AND ALSO SANCTIFICATION: these are intimately united as different aspects of the same thing. RIGHTEOUSNESS is that which satisfies the law as a rule of *justification*; SANCTIFICATION, or *holiness*, is that which satisfies the law as a rule of *duty*. CHRIST IS BOTH TO US."

2. *Linking*, after the example of Paul, *justification and this sanctification indissolubly together*, that exquisitely beautiful and, to the believer, unspeakably precious compilation, the Heidelberg Catechism, says—

"I am righteous in Christ, before God; so that, although my conscience do accuse me that I have grievously trespassed against all the commands of God, and have not kept one of them, and, FURTHER, AM AS YET PRONE TO ALL EVIL; YET, notwithstanding, (if I *embrace* these benefits of Christ *with a true confidence of mind*.)

Heidelberg
Cat., qq. 59, 60.

Part II., § 2.
The First
Sanctification.

the perfect satisfaction, righteousness, and HOLINESS of Christ, (without any merit of mine, from the mere mercy of God,) is *imputed and given* unto me, and that so as if neither I had committed any sin, NEITHER ANY CORRUPTION DID INHERE IN ME—yea, as if I myself had accomplished that obedience which Christ accomplished for me,” (qq. 59, 60.)

“Homily of
Justification.”

“IN Christ Jesus,” saith “*The Homily* of the Salvation of Man,” “every Christian man is now taken and reputed to be a fulfiller of the law.”

Paleario.

Numbers of such passages may be found in “*Aonio Paleario* on the Benefit of the Death of Christ,” recovered from oblivion by the chaplain to the Earl of Roden, and recently republished by the Tract Society.

1 Cor. i. 30.
This righteousness and this sanctification, how they affect the believer and the law.

3. The *justification* and the *sanctification* treated of, 1 Cor. i. 30, render the believer *both accepted and acceptable* in the presence of God. The one saves him from *the mass of the guilty*; the other from *the pit of pollution*. The one, causing us to be regarded as righteous, takes from us the curse and wrath of God; the other exalts us into the family, and takes us into the very arms of God. The one regards our *guilt*; the other our *degradation*. *Christ's righteousness* satisfies the law, as we are to be judged and to be justified by it; *Christ, as sanctification*, satisfies the law, as it demands perfect love in our life—as we are to *walk* by it.

We have broken the law, and are guilty. We require a *righteousness* that we may be jus-

tified. God has provided a righteousness for us. CHRIST IS THAT RIGHTEOUSNESS! We trust in Him and are justified. Pardoned and acquitted, we desire to serve God. We "carry about with us a body of sin and death," and find that we cannot *truly* serve, "sin being mixed with all we do." We desire to soar upward in fellowship with God, but are forced to cry out, "My soul cleaveth unto the dust!" We *would work* for God, we *would give* to God, we *would suffer* for God. "When we WOULD do good, evil is present with us." "We CANNOT DO the things that we WOULD." Groaning under our misery, our inability to serve, our want of love, we exclaim, "Who shall deliver me?" "Shall I never be able to serve God as I desire to do? How *can* God, *with favour*, look upon a child *so sinful*?" To our groan the gospel replies: "He looks upon *you not as a worker apart from Christ*, but *only in the Beloved*; and the Spirit lifts up unto us Him, *as in everything our substitute*, who, *as He points to us*, saith *for us*, before the everlasting throne: '*I have loved righteousness, I have hated iniquity*; yea, Thy law is within MY heart!'"

We loathe our own hearts, we lament our whole lives before God; and we hear the voice of the Redeemer of the whole Church say unto each one of us, "Thou art all fair, my love; there is no spot in thee."

"How is this?" says the polluted penitent soul. "Thou art comely," saith Christ, "with My comeliness which I have put upon thee!"

Part II., § 2.
The First
Sanctification.

Part II., § 2.,
The First
Sanctification.

Peace, love,
joy.

4. The soul which has really learned *this* lesson, which, under the guidance of the blessed Paraclete, has thus seen *deliverance in the Deliverer*, and *whole salvation in the Saviour*, can well understand *the almost wild burst* of sanctified delight of the blessed apostle as he exclaims, "I thank God, *through Jesus Christ our Lord!*"

This lesson once learned, the remainder of the life on earth *is love*. No longer, "What shall *I do to be saved?*" but, "What shall I render to the Lord for all that blessed benefit which He hath bestowed upon me, in giving to me Jesus?"

He that hath learned this lesson, that man hath as truly "*ceased from his own works* as God did from His." To that man the whole Christian life on earth is *one long Sabbath-day*. *Most truly a SABBATISMOS!* (Heb. iv. 9, 10.)

Paul Gerhard. To such a one the language of *Paul Gerhard*, fervid as that language is, will still seem to be far short of that which at times he feels:—

"O Lamb, what shall I render Thee
For all Thy tender love to me,
Or *what return* be making?

"My life-long days would I still Thee
Be steadfastly beholding;
Thee ever, as Thou ever me,
With loving arms enfolding!
And when my heart grows faint and chill,
My heart's undying Life, O still
Abide unchanged before me!
Myself Thy heritage I sign,
Ransom'd to be for ever Thine,
My only Hope and Glory.

"I of Thy majesty and grace
 Would evermore be singing;
*A sacrifice of joy and praise
 Myself to Thee still bringing!*
 My stream of life shall flow to Thee
 Its steadfast current ceaselessly,
 In praise to Thee outpouring;
 And all the good Thou dost to me
 I'll treasure in my memory,
Deep in my heart's love storing!" *

Part II., § 3.
 The Second
 Sanctification.

§ III.—THE SECOND SANCTIFICATION—THE BELIEVER SEPARATED UNTO GOD.

1. *Exhortations to it.*

We shall now recount a few of those *exhortations to*, and *prayers for*, that sanctification, which being begun and carried on in the flesh is perfected in the resurrection. With this subject *in full* the time will not permit us to deal. *To this* sanctification *Christians are exhorted* by the love of the Father, by the redemption of the Saviour, and by their own position, as "ransomed from among men" *that* they may bring glory to God. Let us notice a few of these admonitions.

First, A whole class of them is derived from the localities in which particular churches were situated, from the *previous habits* of the converts, from the peculiar circumstances, temperaments, and temptations of each society of believers. We shall notice *three examples*.

CLASS I.
 From peculiar
 circumstances.

1. *Impurity* was a common vice of the times.

* From the "Voice of Christian Life in Song," p. 235.
 Nisbet.—*Truly a sweet book.*

Part II., § 3.
The Second
Sanctification.
—
The Corinth-
ians.

The Gentile nations were sunk in it. The Jews were far more than tainted with it. But it was *notoriously the characteristic* of Corinth. Its baneful influence upon the church there we learn from Paul's two epistles to that community. In them we find baptized believers in Jesus making *habitually* unwarrantable compromises with the world, and actually joining in the unhallowed orgies of idol-worship.* Urging these "saints" to sanctification, the apostle (2 Cor. vi. 14) says—"Be ye *not unequally yoked together with* unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? *for ye are the temple* of the living God; as God hath said, I will dwell in them, and walk in them; and I will be THEIR GOD, and they shall be MY PEOPLE. Wherefore COME OUT FROM AMONG THEM, and BE YE SEPARATE, saith the Lord, and TOUCH NOT the unclean thing; and I will receive you, and WILL BE A FATHER UNTO YOU, and ye shall be MY SONS and DAUGHTERS, saith

* *These are facts* concerning the believers at Corinth, brought up as they had been, habituated to all kinds of impurity. *This fact* is no plea for an ungodly or impure Christian in this country, much less for a *society* of such Christians, happily educated under circumstances very different indeed. The plea might stand for a church or a native of South Africa. It will not do for an Englishman or an English church.

the Lord Almighty. Having *therefore* these promises, dearly beloved, let us cleanse ourselves from all filthiness both of flesh and spirit, PERFECTING SEPARATION in the fear of God.”

Part II., § 3.
The Second
Sanctification.

Alford's title for this section is, “*Separate* Alford. yourselves from unbelief and impurity.” And in his note he says—“These admonitions regard all possible connexion with and participation in impurity; all leaning towards a return to heathenism which might be bred by too great familiarity with heathens.”

2. *Addressing the Thessalonians*, the same apostle says, (1 Thess. iv. 3–7,) “This is the will of God, even your *separation*, that ye should abstain from *fornication*: that every one of you should know how to possess his vessel *in separation* and in honour; not in the lust of concupiscence, even as the Gentiles who know not God: that no man go beyond and defraud his brother in THIS matter (ἐν τῷ πράγματι): for God hath not called us unto *uncleanness*, but unto *separation*.”

To the Thes-
salonians.

“Eminent as these saints were,” says Bengel, Bengel “they still needed admonitions against fornication and carnal lewdness, against which sins the Gentiles had no scruples;” and every believer is called, that he may be “a vessel separated” from all impurity and iniquity, “and meet for the Master’s use,” (2 Tim. ii. 21.)

3. With the *rebellious and quarrelsome disposition* of the Jewish nation in the New Testament times we are all familiar. That disposition did not, immediately upon their conversion,

To the
Hebrews.

Part II., § 3.
The Second
Sanctification.

desert those of them who became professedly attached to Christianity. Many of these had besides, in the days of their unregeneracy, been sadly addicted to *carnal lusts*. These two things had no small share in producing *that inclination to apostasy* which we find so prominently dealt with in the Epistle to the Hebrews. Accustomed as they had been to all kinds of lawlessness, they could ill brook the restraints of a religion which at every turn crossed *the very dearest inclinations* of their corrupt hearts; which *at once* demanded *purity in themselves* and *submission to the powers that be*. Urging upon them this sanctification, the Holy Ghost deals with their whole case in one brief admonition, (Heb. xii. 14,) in which He directs their attention to THE FOLLOWING OUT OF TWO CHIEF PARTS OF IT,—viz., “holiness” and “peace.”

“Follow peace and holiness, without which no man can see God,” (Heb. xii. 14.) *“Follow,”* saith he, *“peace with all men, and holiness, without which no man shall see the Lord.”* The “peace” is opposed (ver. 15) to any *root of bitterness* springing up to trouble; and the “holiness” (ver. 16) to “any *fornicator, or profane person, as Esau*, who for one morsel of meat *sold his birthright* ;” and, in urging to the latter, the apostle says, not simply “holiness,” but “*that holiness*,” τὸν ἁγιασμόν; “the article being,” says Bengel, “equivalent to an emphatic addition—*that holiness*, namely, of which *chastity* and *sobriety* are the *principal* parts.” *Peace and this holiness being followed*, all the evils deprecated are eschewed; and most assuredly the man who will not “*follow*” that peace and this

separation, that man must himself be separated from the holy God for ever.

Part II., § 3.
The Second
Sanctification.

Of *exhortations* derived from the other sources indicated, take a few examples :—

CLASS II.

From the Spirit—

The Holy
Spirit.

“Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption,” (Eph. iv. 30.)

“*The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, self-government,*” (Gal. v. 22, 23.)

From the Son—

Jesus Christ.

“Buried with him by baptism into his death: *that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life,*” (Rom. vi. 4.)

“Christ loved the church, and *gave himself for it, that he might sanctify and cleanse it; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish,*” (Eph. v. 26, 27.)

“*He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works,*” (Tit. ii. 14.)

“*Since Christ died for all, then they all died; and he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again,*” (2 Cor. v. 14, 15.)

“Ye are *not your own; ye are bought with a price,*” (1 Cor. vi. 19.)

Part II., § 3.
The Second
Sanctification.

—
The Father.

From the Father—

“As he which hath called you is *holy*, so be ye *holy*,” (1 Pet. i. 15.)

“He hath chosen us in him before the foundation of the world, *that* we should be *holy* and without blame before him in love,” (Eph. i. 4.)

“Be ye therefore perfect, as your Father who is in heaven is perfect,” (Matt. v. 48.)

The standard
here.

The standard of holiness, in these passages set up, is nothing short of *perfection itself*. We undoubtedly do not on earth attain to this standard; but we must not, on that account, attempt to lower it.

The standard
shall yet be
reached.

We, Christians, are only in our *childhood here*. We shall come to our manhood in another state.

When?

To that other state, and to our perfection then and in it, the Apostle refers, when, for his Thessalonian converts, he prays—“May God, the God of peace, *so secure* each one of you, as that you may altogether, and each individual of you, be found *blameless* in the day—at the appearing, *ἐν τῇ παρουσίᾳ*—of our Lord Jesus Christ.” “Blameless” then as to “spirit, and

At the appear-
ing of Jesus
Christ.
1 Thess. v. 23.

soul, and body:”—“*the spirit*” no longer weighed down by the animal passions and by indwelling corruption; “*the animal soul*” revived and elevated, so as to be no longer *animal*, but *spiritual*; and “*the body*” *itself* no longer the seat of disease—no longer the captive of death—no longer a mass of corruption and the food of worms; but *the whole man*, by THE RESURRECTION POWER OF THE LORD JESUS,

made "without fault," "blameless," "very good," and like unto the glorious Christ himself. Part II., § 3.
The Second
Sanctification.

2. *Prayers for Sanctification.*

For this sanctification, inspired prayers are presented. Again let us listen to *Paul*, (1 Thess. Paul v. 23,) "The very God of peace sanctify you *wholly*: and I pray God your whole body and soul and spirit be preserved blameless unto the coming of our Lord Jesus Christ."

For this *the Mediator himself* makes intercession:—"Sanctify them through thy truth: thy word is truth," (John xvii. 17.) The Mediator.

Every inspired prayer contains, *within itself*, Inspired prayers are the assured promise of an abundant and gracious unfailing promises. answer to its own petition. The Spirit asks only Rom. viii. 26, "ACCORDING TO GOD." Paul's prayer will yet 27— be answered. The Mediator's intercession must "He asketh
κατὰ Θεόν." prevail.

§ IV.—THIS SANCTIFICATION NOT COMPLETE IN THIS LIFE.

But, most assuredly, *the full answers* to these prayers have never in any case been vouchsafed to any individual *in this life*. Nor is there in the whole New Testament one example of *any individual* who was in this life *perfectly freed* from *indwelling sin*, or even from *acts of transgression*.

We believers "walk in the light." "We 1 John i. 7, 8. have fellowship," most sweet, "with the Father and with the Son" by the aid of the indwelling Spirit; we have also "fellowship one with

Part II., § 4. another." *We are the parties described, 1*
 This John i. 7.

Sanctification
 not complete
 in this life.

Who deceive
 themselves.

Now, saith the apostle to us, *classing himself along with us*—"If WE say that we have no sin, *we deceive ourselves*, and *the truth* is not in us," (1 John i. 7, 8.)

Sedulius.
 Satan can
 accuse every
 saint.

"There is none of all the elect whom Satan does not dare to accuse," saith *Sedulius*. "*He alone is excepted from just accusation who said, 'The Prince of this world cometh and hath nothing in ME.'*"

Augustine.

The "oratio
 Civitatis Dei
 peregrina-
 tur?"—"For-
 give us our
 debts."

"Such is our righteousness in this life," saith *Augustine*, "that it consisteth rather in the forgiveness of sins than in the perfection of virtues. To this the prayer of the whole Church of God, which is a stranger sojourning on earth, is a witness unto us; for through all her members she daily crieth out unto God, 'Forgive us our debts, as we forgive our debtors.' Nor is *this prayer* at all *efficacious* for those whose faith, being without works, is dead, *but for those only* whose faith worketh through love."*

David.

Ps. cxliii. 2.

So far is *the truly taught* Christian from glorying in his own *sinlessness*, that he right gladly takes up the supplication of the Psalmist, "Enter not into judgment with thine own servant, O Lord: for in *thy* sight shall *no man living* be justified," (Ps. cxliii. 2.)

Church of
 England.

2. This is the teaching of all the Churches of Christ in these lands.

"*This infection of our nature doth remain,*

* Aug. Opera, vol. v.: de Civit. Dei, lib. xix. c. 27, 238. Ed. Bened.

yea, even in the regenerate." (Church of England, Article IX.)

The XLIII. *Article of the Church of Ireland* runs thus:—"The regenerate *cannot* fulfil the law of God *perfectly in this life*. For in many things we offend all; and if we say that we have no sin, we deceive ourselves, and the truth is not in us."

Part II., § 4.
This
Sanctification
not complete
in this Life.
Church of
Ireland.

The Westminster Assembly's Confession, chap. vi. 5:—"This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ *pardoned* and *mortified*, yet BOTH ITSELF, AND ALL THE MOTIONS THEREOF, ARE TRULY AND PROPERLY SIN."

Presbyterian
and
Nonconformist
Churches.

§ V.—MODERN TEACHERS.

Justification ascribed to this imperfect Sanctification—This Sanctification cannot Justify.

1. Imperfect as this sanctification really is, it is nevertheless of it that some now teach that we are *justified because* we are sanctified; that we are *treated as righteous because* we are truly righteous; that sanctification *must precede* justification; that *faith justifies only because* faith encloses within itself the germ of all virtues; that God looks upon us as righteous, not because of the righteousness of Christ imputed to us, but because of our own personal righteousness by the Spirit wrought in us, and by ourselves in our daily life exhibited.

They who so teach are the true followers of

Part II., § 5.
Modern
Teachers.

They follow
the Jews,
(Rom. x. 3.)
Their teaching
cannot plead
antiquity.
It is Anti-
Scriptural,
Anti-Patristic,

Anti-Reforma-
tion,

Anti-Puri-
tanic.

Their teaching
after all
no novelty.

What these
teachers are
want of.

that nation of whom it is written, "They, going about to establish *their own* righteousness, *have not submitted themselves* unto the righteousness of God," (Rom. x. 3.)

2. In thus teaching, they fly in the face of Holy Scripture; they contradict the plain teaching of the early Churches and of the Fathers; they refuse that light held out to them by the ecclesiastical writers of all ages up to the period of the Council of Trent; they treat with scorn the canonical decisions and definitions of faith of all the Reformed Churches; and, like rebellious children, they "behave themselves proudly against the ancients"—the glorious Reformers, and our Puritanic ancestors.

And yet that *novelty*, in which they boast, they do not in reality possess. Their teaching was, long ago, embodied in the decrees and canons of the Council of Trent, and it is constantly professed whenever the creed of Pope Pius the Fourth is, in the Church of Rome, repeated. Nor have they learned their errors *direct* even from the Romish Church. These errors have been taught in this country by *Bishop Bull*, and by the school of *Laud*; by *Vicesimus Knox* and *Froude*; by *Dr Newman*, and in the "Tracts for the Times;" and if any one desires to see them fully exposed, he has but to study the writings of those divines who have dealt with the parties named.

These men know *nothing truly* of the holiness of God's character;—of the perfection of God's

law;—of the freeness of God's grace;—of the completeness of God's salvation;—of the witness of God's Spirit;—of the sweetness of God's peace;—of that awful scene in Gethsemane,—and of the work *finished* upon Calvary. They are altogether ignorant of the *justification* and *sanctification* of the Scriptures, both of the things and of the names, and they have yet to discover the source and office of justifying faith. They glory in *the paternity* of God, Part II., § 5. Modern Teachers. — and they blame *the Christians* that they will not allow the unconverted to commit blasphemy by calling Him "Father;" and yet they charge upon Him such cruelty,—and that towards His only-begotten Son too,—as would make even the most cruel barbarian shudder.

These men have yet to be "convinced *of sin*," John xvi. 8 *because* they believe not in Jesus;" "*of righteousness*, *because* Christ hath gone to the Father;" needs to be fulfilled in them. "*of the crisis*, *because* if the arm of Christ be not called down to their aid, the prince of this world will still hold tyranny over them." Oh, may the gracious Spirit convince them, *and speedily!*

3. To-night we *must* content ourselves with addressing to them two very brief sentences.

The first is—You wish to be sanctified, that you may be justified. You desire to be accounted righteous *before God*, because of your own works.

See to it, then, that in *your works* there be Chrysostom. *no fault!*—that on *your sanctification* there be no

Part II., § 5. *stain!*—that your holiness be *without spot!* This is the advice of *John Chrysostom*.*

Modern
Teachers.

Augustine.

The second is—You say sanctification *must precede* justification. Hear Augustine saying unto you: “Good works *follow after the justified person: they do not precede justification.*”†

§ VI.—THE WESLEYAN SANCTIFICATION.

1. *The Wesleyan Catechism* indeed declares that “entire sanctification is *the state of being entirely cleansed from sin*, so as to love God with all our heart, and mind, and soul, and strength, and our neighbour as ourselves.”‡ And their creed books set out this sanctification as a thing *necessary to be attained in this life, in order to everlasting felicity*; and these declarations have occasioned anxiety to many.

But I have *never yet been able to set eyes upon any man thus* “entirely sanctified;” and, I suppose, that amongst the vast body of Wesleyan ministers of all sections of Methodism in the present day, there could hardly be found *one* so utterly unacquainted with God’s Word, and with “the plague of his own heart,” as to declare *himself thus entirely sanctified*. The mind of *John Wesley* was far too clear, and he was, besides, far too deeply taught by the Spirit

Wesley.

* ὅταν καὶ κηλίδα ἀνάγκη τινὰ μὴ εὐρεθῇται.—2 Cor. Homil. xi., Ed. Montfc., t. x. p. 608.

† “Sequuntur enim justificatum, non præcedunt justificandum.”—*De Fide et Operibus*, col. 177, t. vi., Ed. Bened.

‡ Catechisms of the Wesleyan Methodists, No. II., § iv., q. 32.

of God, *ever to profess that he himself* "had re- Part II., § 6.
 ceived" *this* sanctification; and *John Fletcher* The
 lived and died without it. *Yet neither has* Wesleyan
perished. They both lived *in Christ* and *to* Sanctification.
 Fletcher.

Christ; and long since, notwithstanding certain cloudinesses of apprehension, they have heard from the Master's voice, "Well and faithfully done!" This perfect sanctification is not then, in the Methodistic sense, *indispensable*.

2. Altogether different from this was that sanctification in which those two great Methodists, *John Carvosso* and *Hesther Anne Rogers*, rejoiced. I shall give you "their experience" in their own words, extracting from "The Higher Christian Life," pp. 29, 62.

"I felt," says *Carvosso*, "that I was NOTHING. Carvosso.
 Christ was all in all. Oh, what boundless happiness there is IN Christ! AND ALL FOR SUCH A POOR SINNER AS ME!" This man's rejoicing was "NOT *in himself*," but *in Christ*. Not that certain indefinable quantities of *holiness* had now been *infused* into his heart; but that he himself had now learned what it is to be fully taken into Jesus Christ. Not that he himself has now become SOMETHING; but that now he sees Christ to be indeed HIS ALL. "The poor sinner," ay, and "such a poor sinner," resting implicitly IN *Jesus*, finds in Jesus "boundless happiness."

"I am emptied of all," says Mrs Rogers. She Mrs Rogers.
 does not say, *I am filled with holiness*. "I AM A HELPLESS, WORTHLESS WORM! I am now AT THY FEET! I TAKE HOLD OF THEE!—of THEE

Part II., § 6.
 The
 Wesleyan
 Sanctification.

AS MY FULNESS! Thou ART WISDOM, STRENGTH, LOVE, HOLINESS! *Everything that I want* THOU ART! Thou art *all in all!* and THOU art MINE! IN THEE I *behold and feel all the fulness of the Godhead* MINE! I am NOW ONE WITH God! Sin, inbred sin, *no longer hinders* the close communion!"

Take note:—"Sin, inbred sin," *was still there*; but it is no longer permitted to rule! It is no longer permitted to hold the Christian back from Christ, *in vain struggling* to produce that in herself which can be found nowhere but only in Jesus! The communion of the helpless, worthless, sinful soul is now, IN DEFIANCE OF INBRED SIN, with Him, whom she now by faith perceives to be her righteousness, her wisdom, her worthiness, her holiness, her all! She has long known Christ as her justifying righteousness; but for sanctification she wished and laboured all along to join herself along with Jesus Christ. She now takes Christ for the complete salvation of her soul. She now knows Him to be to her sanctification as well as justification. The Spirit of God has now led her to look out of herself, and away from herself!—from her own works,—from her own faith,—from her own efforts after holiness! He "empties her of all,"—to use her own words,—that He may shew unto her Jesus!—and Jesus as "of God made," and unto HER made, "wisdom, and righteousness, and sanctification, and redemption!" Even all that the poor sinner can need! and all that the holy law CAN IN ANY SENSE require. JESUS WAS

ALL THIS BEFORE. She *for the first time* sees Him so to be now! and oh, how great is her joy!

Part II., § 6.
The
Wesleyan
Sanctification.

In themselves, these saints were *even then*, *when thus glorying in Jesus*, not one whit better than simply "MISERABLE SINNERS."

Well was it for them, well is it for us, that God has provided for us another righteousness than our own, and *one altogether perfect*;—that we are *not only justified, but also sanctified*, "in the name of the Lord Jesus;"—that the Father looks upon the *penitent believer only* in "the face of His own Anointed" Son, appointed by Him to be, in all things, "A SHIELD FOR US;"—that we are now, and must for ever be, "accepted in the Beloved!"

LECTURE II.

JUSTIFICATION AND THE NEW THEOLOGY.

"Doctrinal *novelty* is doctrinal *falsehood*!"—FABER.

"They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—ROM. x. 3.

PART I.

THE NEW THEOLOGY MEN.

§ 1.—THEIR WANT OF CANDOUR—CHRISTIANITY
A “REVELATION,” NOT A “DISCOVERY”—
ERROR AS TO THE OFFICE OF THE MINISTER.”

Part I., § 1.
Want of
Candour a
Characteristic
of the Modern
Teachers of
Error.

1. It is a feature very noteworthy in the lucubrations of certain erring men, who, in the present age, set up for “the lights of the world,” that *the generality of their hearers cannot understand them*,—that their constant plea for themselves and for one another is, that they “have not been understood.” Like the *Delphic* oracles of old, the utterances of these men are capable *generally of several, and, not unfrequently, of opposite interpretations*. THERE MUST BE A REASON FOR THIS. To make one’s self understood is not on all occasions and altogether impossible. They do not wish to be clearly understood *just now*. By and by, *should affairs progress, as they hope they will*, they will give the world fully to understand *what they do mean*. For the present, “*a judicious reserve*” is necessary. They see enough of the truth to lead them to exhibit towards it THAT HOSTILITY

Part I., § 1.
True Religion
a "Revela-
tion," not a
"Discovery."

—

Dr M'Cosh
quoted.

WHICH IS NATURAL TO EVERY UNREGENERATE MAN; and they know the masses of the Bible-reading Christians of these countries *too well* to give, *at present*, free expression to the error which they love.

"They are commended for their candour," says Dr M'Cosh. "I have to complain of their *want of candour*. There is quite as much *reticence* in their statements as in the 'Tracts for the Times;' which did for *Popery* in the past age, what these men are doing for *Deism* in the present."*

They follow the example of the *Tract writers*, as those men followed the path so plainly marked out for them by the *Jesuits*. The FRUIT will be seen by and by.

2. From these teachers we hear continually of "the history of human thought;" but how rarely from their lips do you listen to the appeal, "What saith the Scripture?"

They forget that "doctrinal *novelty* is doctrinal *falsehood*;"†—that every part of the true religion of God MUST BE a matter of *special Divine revelation* to man; and never can be a thing *invented* by human *ingenuity*, or *discovered* by human *research*:—a *mystery*, a *secret*, into which we are to be *initiated*, else we can never know it; not a *riddle* which we, by subtlety, are to solve:—a thing *revealed* which we are to *believe*; not a thing *unknown* which we are to discover:—*committed* to us; not to be

True religion a
revelation, not
a discovery.

* Evangelical Christendom, 1861, p. 41.

† Faber; Justification, p. 226.

invented by us. "That which thou *hast received*," says *Vincentius*, after Paul, c. 22, "not that which thou hast *excogitated*; a thing not of *wit*, but of *learning*; not of *private assumption*, but of *public tradition*; a thing brought to thee, not *brought forth* of thee; in which thou must be not an *author*, but a *conservator*; not an instituter, but a learner; not leading, but following."

Part I., § 1.
Error as to the
Office of the
Minister.
Vincentius
Lirinensis.

Forgetting this, these men have laid aside "the *fidelity of the reporter*," and have assumed to themselves "the *arrogance of the author*." They have ceased to look upon themselves as *witnesses sworn* to speak the truth, to tell what they know of the facts of the case,—"*faithfully to declare the thing as it is*;" and they are found to amuse themselves, and to insult the court, by a detail of the *worthless, nay, dangerous inventions* of their own brains.

Error of some
now.

§ II.—ASSAULT UPON THE DOCTRINE OF JUSTIFICATION BY FAITH.

1. It was not to be expected that the "ARTICULUS STANTIS AUT CADENTIS ECCLESIE" would escape these men; and, accordingly, they have laboured *hard, but*, blessed be God, *fruitlessly*, to darken and to deny it; but *that doctrine* CAN NO MORE RETURN INTO OBSCURITY. Libraries everywhere are full of it; and Christian hearts everywhere glow with it. IT CANNOT BE BURNT OUT, and IT NEVER WILL DIE OUT; and until "the trumpet shall sound," the "angel in the

Part I., § 2.
Assault upon
the Doctrine of
Justification
by Faith.

midst of heaven " must be heard "proclaiming " —*free and full* salvation IN *Jesus*;—" the *everlasting* gospel to every nation, and kindred, and tongue, and people;" and "until the day dawn, and all earth's shadows flee away," "the ransomed of the Lord" will not cease to find, and then they will for ever find, their "*boasting*" in this, that "*Him who knew no sin*, for us, God made sin, *that we* might be made the righteousness of God in *Him*."

Contradictions
amongst them-
selves.

2. But that which is the Christian's *glorying* is to these men an *occasion of stumbling* and an *object of detestation*. It is true that one of them says one thing, and another another, when they themselves attempt to *define* "*justification*;" for on this point no two of them can be found who do entirely agree—nay, the same author again and again *contradicts himself*; but in *hostility* to the *Catholic faith* they are all united—FOR AGGRESSION AND DESTRUCTION THEY ARE ONE; and they all agree to reject "the righteousness of God."

In what they
agree.

The most comfortable notion with them is that *justification* is INCAPABLE OF DEFINITION. "Justification, BE IT WHAT IT MAY," says one.* *What an expression* for a professing *minister* of the gospel of reconciliation! "This subject is likely," says the same writer, p. 110, "to have much light shed upon it in the discussions of the next few years." Until these discussions shall have terminated, let all "who *hunger* and *thirst* after RIGHTEOUSNESS" know, that to the

* Rev. Baldwin Brown, p. 112.

great inquiry, "Can God *be just*, and yet the *justifier* of the ungodly?" the *New Theology men* have NO ANSWER.

Part I., § 2.
Assault upon
the Doctrine of
Justification
by Faith.

3. Meanwhile, for the comfort of the sinner, "whose conscience by sin is accused," Dr Williams, who has a *theory* of his own upon this subject, suggests that *justification* is "*peace of mind*," (p. 80.) He might, with much greater reason, have said, it is the "*confusion of tongues*." Certainly around it, whensoever they attempt to approach it, these *Babel-builders* are woefully discordant.

Dr Williams'
definition.

"*Peace of mind!* Delightful expression," A Dialogue. says the awakened sinner—"possession most precious. That is the very thing which I am in search of. How is it to be obtained? Where can I get, how can I secure to myself, 'peace of mind?'" "It arises," says Dr Williams, "from trust in A RIGHTEOUS God." "From trust in a righteous God!" says the sinner. "It is *because He is righteous* that I cannot trust in Him—that I *dread* and *fear* Him, and can think of Him only with terror. 'A RIGHTEOUS GOD!' Will He not punish the transgressor of His own law? 'He will by no means clear the guilty,' (Exod. xxxiv. 7.) 'God must punish every sin BECAUSE He is just!'"* Shew me how I can be *justly cleared*; then I shall have *peace*. Can you, Dr Williams, tell me how I can *thus* have peace?" "No; that I cannot," says Dr Williams. "That is the one question about which we are all in doubt." "Wait," says

* Gall's Initiatory Catechism, q. 10.

Part I., § 2.
Assault upon
the Doctrine of
Justification
by Faith.

The Rev.
Baldwin
Brown and an
Anxious Soul.

another prophet of the same school—"wait patiently. *Great light* is likely to be shed upon that subject in the course of the discussions of the next few years. *Wait!*"

"Light is *likely to be shed*," says the sinner; "but light is just as likely *not* to be shed. What if it be not shed? What shall I have gained by delay in my investigation? What then becomes of guilty, wretched *me*? And what am I to do with the misery of my poor soul while you carry on your discussions for the next few years?" "I can't answer your question *now*. Wait." "Wait! why I am wretched *now*. I have broken God's law times without number already. I am guilty, and *I know* it. I deserve eternal death, and I feel the forebodings of that death within me. My conscience is roused, and *cannot* be at peace. God is *just*; *I feel He is*. You are a Christian minister; can you tell me, Is there any way by which God *can be seen to be just while yet* He accepts of *me, the sinner*, as righteous?"

Mr Brown. "I am not prepared to answer your question *yet*. I am afraid it will be long before I can answer it, as put in that pointed way, either to your satisfaction or my own. A few thoughts on the subject, recently published by me, I shall suggest. They may help you:—'*Luther* DISFIGURED *his* statement of the doctrine with SOME GRIEVOUS AND PAINFUL BLEMISHES, but I am persuaded that [somewhere] in the direction of his views, the truth of the subject will be found.' (p. 112.)

Mr Brown
reads:—
Luther.

Direct your studies that way. *Only be on your guard against* the word '*forensic*.' 'That word, and all the conceptions which cluster around it, are A GRIEVOUS HINDRANCE to the spirit in its efforts to penetrate the region of the reality.' 'In THE NAME OF ALL THAT IS VITAL AND HOLY, let us GET RID of the notion that justification, BE IT WHAT IT MAY, is a *kind of legal fiction*—an arrangement of God with Himself to regard and treat a human being as something other than what he is *really and substantially* in His sight,' " (p. 112.)

Part I., § 2.
Assault upon
the Doctrine of
Justification
by Faith.

—
The word
"forensic."

"Imputation."

S. "I see by your solemn appeals that you are *in earnest*; so, *most assuredly*, am I. The greater part, therefore, of what you have said is altogether thrown away upon me. For the alleged errors of other men I care little now. I want *truth* for myself. I desire to stand acquitted before God, the infinitely holy Judge. You say that God *can* look upon a man *only as he really and substantially is* in His sight; then in His sight, 'who is of purer eyes than to behold iniquity,' I am sure *I cannot stand*. And, my dear sir, rest assured, *neither can you*. But is it possible that in this last half of the nineteenth century the Christian ministers have nothing but *dubitations*, and *doubts*, and *caveats* to suggest to the longing soul asking after the way of salvation? Had *Luther* no answer *more definite—more peace-imparting*—than that which you now have given? Is it to be believed that the Son of God came down from heaven, and that He ascended the accursed cross, and all

Part I., § 2.
Assault upon
the Doctrine of
Justification
by Faith.

that He might tell '*poor groaning* humanity' THAT, AND NO MORE THAN THAT, WHICH YOU HAVE NOW TOLD ME? IT CANNOT BE, my dear sir—IT CANNOT BE. Wherever the truth lies, you have it not: whoever may be right, you *must* be *wrong*. But you have done *what you could* for my enlightenment; and for your effort I thank you. One thing at least you have made quite plain—namely, that as to '*the one thing needful*,' we are both in darkness. May the Lord, in His rich mercy, send light to us both, and that speedily! but my case is pressing, and I must, without delay, seek to another for instruction."

§ III.—THE NEW THEOLOGY THAT OF THE COUNCIL OF TRENT.

The New
Theology that
of the Council
of Trent.

Hooker.

1. With *Mr Baldwin Brown* agree, in the main, the great mass of those who belong to what is now known as the *New Theology*; and the course marked out by these men for the awakened soul is, as to the essential parts of it, none other than "*that same maze* which the Church of Rome doth cause her followers to tread when they ask her the way to justification." And the doctrine which they labour, so vehemently, to inculcate is none other than that very doctrine which, under the pressure of the *Jesuits* and of the Court of Rome, the Council of Trent, *for the first time in the whole history of the Church*, was induced to pass into canons, and to declare to be the doctrine of the Church—and this it did

in its *sixth* session, celebrated on the 13th day of the month of January, and at a period *so near to our own times, and so far removed from the days of the apostles, as the year of redemption 1547!!*

Part I., § 3.
The New
Theology that
of the Council
of Trent.

Its "birth-
day" set down
for a perpetual
memorial of
the thing.

But these *canons* did not become *law*, even in the *Latin Church*, till after the 9th of *December* 1564, on which day the Creed of Pope *Pius the Fourth* was first posted up in the *Apostolic Chancery* at Rome; *after which*, every person under the jurisdiction of the Roman pontiff, and "having the cure of souls," was obliged solemnly to profess and swear:—

Creed of Pius
IV., and the
veritable
antiquity of the
New Theology
and of the Ro-
mish *Heresy*.

"I embrace and receive every one of the things which have been defined and declared by the holy Council of *Trent*, concerning original sin and justification."

The "thirty-nine" *Articles* of the Church of England were agreed upon in the year 1562, and the articles of all the other Reformed Churches had long before that year been published to the world; so that the *creed of Rome* IS OF LATER DATE THAN THAT OF ANY ONE OF THE GREAT REFORMED CHURCHES. The Romish religion is A MODERN HERESY not yet three hundred years old; and may, after all, fulfil that *maxim* which one so often hears from the lips of Romanists, "that NO HERESY HAS SURVIVED THREE CENTURIES."

But recent as that heresy is, those canons and that creed which embody it, most certainly, ought to give *unmixed satisfaction* to those who believe that "Luther's doctrine upon this subject is dis-

The New
Theology
under lasting
obligations to
the Council of
Trent.
Why?

Part I., § 3.
The New
Theology that
of the Council
of Trent.

Two reasons
given.

Wherein they
agree with that
Council.
The points
stated.
Justification
follows sancti-
fication.

figured by grievous and painful blemishes," and indeed to all our modern divines: and that for these two very good and sufficient reasons—*first*, they are, without question, *the oldest canons extant* in which *their own peculiar* teaching is embodied; *second*, that, *notwithstanding the intentional ambiguity* of those canons, the opinions of the new theologians are in them set out with *an accuracy and definiteness of expression* which are *altogether wanting*, which are *in vain sought for*, in their own writings. THE ERRORS ARE THE SAME IN BOTH; but it must be a solid gratification to see them cleverly and clearly stated.

2. *A few of the points of agreement* we shall now set down.

The modern theologians say *that we cannot be justified otherwise than by being sanctified*—by being made inherently holy; and they reject with horror any righteousness which is not our own, being within us. So do all the Romish divines. But there is this difference between them, that there is more of *grace* in the Romish system than in that of the *Neologians*. The latter have but one justification, the former have two; and, of their *first justification*, they teach that it is *altogether free*,—that is, without any merit on the part of the justified,—and that it is “of the ungodly.” THE NEW SCHOOL HAVE NO JUSTIFICATION WHATEVER “OF THE UN-GODLY” IN THEIR WHOLE SYSTEM. AND THIS ONE FACT IS THE CONDEMNATION OF THAT WHOLE SYSTEM. The figment of a *first justification* excepted, the Romanists and these men

go hand in hand. Speaking of the former, Part I., § 3.
Hooker, § 6, says:— The New
Theology that
of the Council
of Trent.

“Whether they speak of a *first* or *second* justification, they make it **THE ESSENCE OF A DIVINE QUALITY** inherent,—they make it righteousness which is **IN** us.” Justification is
a quality
infused.

The Council thus decrees, sess. vi. cap. vii.:
—“Justification is not merely remission of sins, but also the *sanctification* and renewal of the inward man, *through the voluntary reception of grace and gifts, whereby* [not by anything *external*, you observe, but by the grace and gifts which are within him] a man from unjust *becomes* just, and from an *enemy* a *friend*, that so he may be an heir according to the hope of eternal life.”

“The *sole formal cause* of justification is the justice of God; not that justice by which He himself is just, *but THAT BY WHICH HE MAKES US JUST*,—that, to wit, with which being endowed by Him, we are renewed in the spirit of our minds, and are not only reputed, but we **ACTUALLY ARE CALLED AND ARE just**, (*non modo reputamur, sed vere justi nominamur et sumus*,) *receiving justice within us*, (*recipientes justitiam in nobis*,) each one according to his measure;” so that one justified man is more justified than is another, who is also justified! This is the *jargon* of the Romish theology, and this is the teaching of the modern divines!

They both teach, as does the Council, canon **xxiv.**, that “*justification is capable of growth and of increase*; that it is *actually increased* by good” Growth in
justification

Part I., § 3.
The New
Theology that
of the Council
of Trent.

—
Sinners can do
meritorious
acts.

works ; and that a man is more and more justified as he becomes more and more sanctified."

They both hold that a man—a sinner—*can have*, and that he *in reality has, works which are in themselves sinless*; and which must, *on their own account*, be pronounced *absolutely righteous by God*. What else does *Mr Baldwin Brown* mean, when he so emphatically declares that "God looks upon a man *only as he really and substantially is* in His sight?" Now, His eyes are as a flame of fire!

This point the Council defined, canon xxv., in which she anathematises him who says, "that in every good work the just commits sin; and that the only reason why, on account of these sins, he is not damned, is because God does not impute these works unto him to damnation, (quia Deus ea opera non imputet ad damnationem.)"

Christ's merits,
justifying
faith, and
Luther's
errors.

That Luther erred in his teaching concerning faith, concerning the merits of Christ, and concerning justification, they are *both* agreed. The *Infallible Assembly*, canon xii., thus decreed:—"If any one shall say that *justifying faith* (*fidem justificantem*) is none other thing than *confidence* (*nihil aliud quam fiduciam*) in the Divine mercy *remitting sins* ON ACCOUNT OF THE MERITS OF CHRIST, (propter Christum,) or shall say that it is by *this confidence alone* (*eam fiduciam solam*) that we are justified, let him be anathema."

That sweet
word *fiducia*.

"Imputation,"
and the term
"forensic."

The holy fathers hated the doctrine of *imputation*, and the term "forensic," almost as tho-

roughly as does *Baldwin Brown* himself. Hear them. Canon xi. :—"If any one shall say that men are justified *either by the sole imputation of the righteousness of Christ, or by the sole remission of sins*, that grace and charity being excluded (*exclusa gratia et charitate*) which are shed abroad in their hearts by the Holy Spirit, and which inhere in them, (*quæ in cordibus eorum diffundatur atque illis inhæreat,*) or shall even say that the grace by which they are justified is *only the favour of God*, let him be anathema."

Part I., § 3.
The New
Theology that
of the Council
of Trent.

3. The Fathers of Trent and the modern divines alike sufficiently understood the doctrine of Luther *to oppose and to condemn it*. They agree in all that they say concerning the *merits* of Christ, and the *mercy* of God; concerning remission of sins, and imputation of righteousness; concerning *inherent* grace, and the merit of good works; concerning the *justifying fiducia*, and concerning the growth of justification: and they are *about equally emphatic* in their denunciations of the man who expects to be looked upon by God "otherwise than as he is really and substantially in himself."

The *sum*; and
certain
inferences.

These points are not by any means non-important. Nor is it by accident that both parties do so completely agree in them. Agreeing in these points, I should like to know what are the important points, in this great question of justification, in which they are not agreed. WILL SOMEBODY TELL US WHAT THESE POINTS ARE? I am sadly afraid that our modern Protestant

1. These men
are Papists.

Part I., § 3.
The New
Theology that
of the Council
of Trent.

theologians, of the *Academy* of the *New Lights*, are in reality *Papists*; and that as they display great *craft* and *cunning*, and great ability at *concealment*, and as their writings abound in *ambiguous expressions*, and in *phrases capable of opposite interpretations*, that they have been taking lessons in the school of the *Jesuits*, whose peculiar doctrine they labour so to commend. Certainly I would not give much for the Protestantism of a public teacher of religion who, on the great question of the justification of a sinner, labours to defend and to advance the distinctive and sectarian doctrine of the *Jesuits*. With that man, *though he may not confess the fact even to himself*, the written Word of God has long since ceased to be looked upon as *the only*, and as *a sufficient rule* of faith and practice; and that man does *as truly* serve the interests of Rome as if he were the *paid* and *accredited emissary* of the *Propaganda*; and he helps forward those interests all the more efficiently, because he is looked upon as the avowed and pledged enemy of every such agent.

2. They are
"bewitched.

Both these men and the *Jesuits* are *grievously annoyed* when, by any lover of the Bible, they are told that, in teaching thus, they are the veritable rejecters of the gospel of God; that they are of the number of those whom Paul calls "bewitched;" and that whatsoever Christ may be to others, he "profits *them* NOTHING" at all.

The Church of
Rome's defence
of her doctrine.

From such charges the Council of Trent defends herself, and, beforehand, her Protestant advocates, in her own decree:—"Thus neither is

our own righteousness established AS OUR OWN, *as from ourselves*, nor is *the righteousness of God denied or repudiated*; for that righteousness which is CALLED OURS BECAUSE we are justified FROM ITS BEING INHERENT IN US, (*quia per eam nobis inhærentem justificamur*,) that same is the righteousness of God, BECAUSE it is infused into us OF GOD, through the merit of Christ."*

Part I., § 3.
The New
Theology that
of the Council
of Trent.

This righteousness is *as much* God's as their souls are God's, and is *no more* God's than their souls are God's; and they have just as much right to call their own souls "THE SOULS OF GOD," as they have to call *this* righteousness "the righteousness of God."

The Tridentines and the moderns agree, *then*, that *no righteousness can justify but that which is OUR OWN, which is INHERENT IN US*. They both deny that justification is "the accounting righteous;" they both say it means "the *making* righteous," and that, *by the infusion* of righteousness.

§ IV.—THE CHURCH OF ROME GUILTY OF HERESY AND SCHISM, AND SELF-EXCOMMUNICATED.

1. In teaching as it has done, the *Council of Trent* did absolutely "deny the faith." The Council of Trent and the Modern Roman Church guilty of the ecclesiastical offences of Heresy and Schism. THOSE WHO AGREE WITH THEM ARE "DENIERS OF THE FAITH." And that Council did all in its power to cut off the Romish Church from "the communion of saints;" from fellowship with all other Churches which go under the name of

* Trid. Concl., sess. vi., cap. xvi.

Part I., § 4.
The Church of
Rome guilty
of Heresy and
Schism, and
Self-excom-
municated.

How that
Church has
been, by her
own act,
separated from
all other
Churches, both
of the East
and West.

Difference in
this matter
between the
priests and the
people.

A very simple
plan for the
re-union of all
Christendom.

Christian: but this was not REALLY DONE *until* the decrees of that Council had been received. The act of *self-exclusion* was reserved for Pope Pius the Fourth, and for the year 1564, and was then accomplished, on the 9th December, by the publication to the world of "The Profession of Faith" which goes under the name of that Pontiff, accompanied by a decree that the profession should be made "in the form therein prescribed and in no other;" and commanding *this profession* to be made and solemnly sworn to by all who have care of souls.

This creed is sworn to *now*, by all those named in the bull, and by "all converts from any heresy," who come to be reconciled "to the Church of Rome." It never has, *in any form*, been professed by the great masses of the people in that communion. A merciful Providence has thus preserved them from deliberately cutting themselves off from the visible society of those "who profess and call themselves Christians;" and has kept them in a state in which they are perfectly free, at any time, to call upon their rulers, to make for them the demand, that that obnoxious creed be *withdrawn*; that subscriptions to the decrees of Trent be no longer demanded; and that the Jesuits, who are responsible for that creed, for those decrees, and for *unnumbered villanies besides*, be *once more, and for ever, suppressed*.

The removal of these three things—that creed, those canons, and that accursed Society—will be

the restoration of communion and peace to all the Churches of the West; and the taking of one word—*filioque*—out of the creed which goes under the name of the Council of Nice, would restore also the *Western Churches* to the fellowship of the *Churches of the East*; and *Christendom* would once more, *even confessionally*, be one. Let somebody give this hint to the Emperor of the French.

Part I., § 4.
The Church of Rome guilty of Heresy and Schism, and Self-excommunicated.

2. It is not a little singular that the acts of *self-excommunication* were BOTH IN THE MATTER OF THE CREED; that on both occasions the solemn decisions of the General Councils of *Ephesus* and *Chalcedon*, concerning that creed which goes under the name of the Council of Nice, were *deliberately set at defiance*; and that on both occasions THE OFFENDERS WERE INDIVIDUAL POPES—*Nicholas* and *Pius*—"more in love with their own authority," as *Bishop Pearson* observes, "than desirous of the peace and unity of the Church;" and acting without one particle of warranty from any ecclesiastical council whatever.

An individual Pope sets at defiance the decrees of two General Councils—those of *Ephesus* and *Chalcedon*.

Another thing deserving of notice is, that, while the poor people in the Romish Church can still claim fellowship with all the Churches of the West, their priests have all sworn that creed which altogether DENIES THE FAITH; AND THOSE PRIESTS AND ALL THE PERVERTS are, in the very worst sense, ANTICHRISTIAN. Nor can they have fellowship with Christians, TILL THEY DELIBERATELY AND FORMALLY RENOUNCE THAT CREED, AND EXPRESS THEIR SORROW FOR HAVING SWORN IT.

The Pope, the Priests, and the Perverts all "Antichristian." The people not so!

Part I., § 4.
The Church of
Rome guilty
of Heresy and
Schism, and
Self-excom-
municated.

Decree of
Ephesus.

3. *The history of the decrees referred to above* stands thus:—The Presbyter *Charisius* having, in the General Council of *Ephesus*, A.D. 431, exhibited and read a *charge* against one *James*, for having drawn up a new creed; and that creed also having been read:—

“The Holy Synod decreed that NO PERSON shall be allowed to bring forward, or to write or to compose any other creed, besides that which was settled by the holy Fathers who were assembled in the city of Nice, with the Holy Ghost. But those who shall dare to compose any other creed, or to exhibit or produce any such to those who wish to turn to the acknowledgment of the truth, whether from *heathenism* or *Judaism* or from any *heresy* whatsoever, if they be bishops or clergymen they shall be deposed, the bishops from their episcopal office and the clergy from the clergy, but if they are of the laity they shall be anathematised,” (Canon vii.)

This decree was, with the other canons, ratified by the General Council of *Chalcedon*, A.D. 451, in its *first canon*.

The Popes are “lords over God’s heritage.”
They “change times and laws.”

The *Jesuits*
opposed in
their teaching
to the *Jansen-
ists* in modern
times; and to
the *Augustin-
ians* and others
in the Council
of Trent.

4. It is well known that *the Jesuits* in the Council of Trent had to contend, on this great subject of justification, against all the influence and learning of the *Dominicans* and of the *Augustinians*; who, as to the main point, confessed, after Augustine, the ancient faith: and who does not know that the passing of those

decrees, so far from reconciling the Protestants, as the Council pretended it would, did actually lead to a *most desperate and deadly struggle*, which to this very day is still protracted in the *very bosom of the Romish Church herself?* The persecutions of the *Jansenists*, and the history of the *Archbishopric of Utrecht*, tell their own tale; and they are an unmistakeable testimony that the creeds of the Reformed Churches, on the subject of a sinner's justification before God, do contain ONLY THE ANCIENT FAITH.

Part I., § 4.
The Church of Rome guilty of Heresy and Schism, and Self-excommunicated.

5. Nay, even amongst the *Jesuits themselves* God has saved some even from the Order of the *Jesuits!* men have arisen, time after time, who, under the *immediate teaching of the blessed Spirit*, have been obliged to break through the doctrine of their order, and to adopt, on this subject, the *faith of the Church*. These men have believed the Protestant doctrine. One of these men was *Francis Xavier*, who expresses the *intense feelings of his heart*, in these beautiful words:—

“ O God ! I love Thee ;
Not that Thou mayest save me,
Nor because those not loving Thee
Thou dost punish in fire eternal.

“ Thou, Thou, my Jesus, wholly me
On Thy cross didst lovingly embrace ;
For me Thou hast borne the nails, the lance,
And much ignominy !

“ Innumerable dolours,
Sweats, and choking anguish,
And death itself ; and these on my account,
And all for ME, THE SINNER !

“ Why therefore may I not love Thee,
O most truly loving Jesus !
Not that thou mayest save me into heaven,
Nor lest thou damn me eternally !

Part I., § 4.
The Church of
Rome guilty
of Heresy and
Schism, and
Self-excom-
municated.

"Not for any *hope of reward*;
But *as Thou hast loved me,*
So I love, and *thus* I will love Thee."

Or, as it is in Xavier's own exquisite poetry : *—

"O Deus, ego amo Te;
Nec amo Te ut salves me,
Aut quia non amantes Te
Æterno punis igne.

"Tu, Tu, mi Jesu, totum me
Amplexus es in cruce;
Tulisti clavos, lanceam,
Multamque ignominiam,

"Innumeros dolores,
Sudores et angores,
Ac mortem, et hæc propter me,
Ac pro me peccatore !

"Cur igitur non amem Te,
O Jesu amantissime !
Non, ut in cœlo salves me,
Aut ne æternum damnes me;

"Nec præmii ullius spe;
Sed sicut Tu amasti me;
Sic amo et amabo Te."

* Voice of Christian Life in Song, p. 294.

PART II.

THE BIBLE PHRASES "TO JUSTIFY" AND "JUSTIFICATION."

§ I.—DEFINITION OF THE TERM—EXAMPLES FIXING THE MEANING.

AGAINST the *Romish* and against all other errors, our appeal must ever be to the Holy Scriptures; and *justification*, as that is a *Bible term*, is happily a term very simple indeed, and one *absolutely incapable of being made the subject of debate*. In that book—the rule of the faith—it never does mean "peace of mind;" it never does mean "the *making* of a man *more holy* than he was before;" and it most assuredly *never can be made to mean* "the making righteous by the *infusion* of righteousness."

Part II., § 1.
Definition of
the Term.

Hebrew, Greek, and English are about equally clear on this point. $\pi\tau\zeta$ in the Old Testament, and $\delta\iota\kappa\alpha\iota\acute{o}\omega$ in the LXX. and in the New Testament, are, like the English verb "to justify," equivalent to the phrases—"to reckon righteous," "to account righteous," "to declare

Definition of
the Bible
phrase "to
justify."

Part II., § 1.
Definition of
the Term.

Cannot mean
to make right-
eous. If it did,
no man can be
said to be *jus-
tified*.

If so, Prov.
xvii. 15 would
not be true!

righteous," "to treat as righteous." We shall see this presently. But—

1. If the verb "to justify" *did* mean "*to make righteous, by the infusion of* righteousness," most assuredly, no man, while on earth, could, without violence to *truth* and to all our notions of *common honesty*, be said to be "*justified*;" and were this its meaning, how could that saying be true—"He that justifieth the wicked, and he that condemneth the just, even they both are an *abomination* to the Lord?" (Prov. xvii. 15.) To *infuse righteousness* into an ungodly man, to make an ungodly man a lover and doer of righteousness, most assuredly would be the doing of *a thing truly good, a thing in no sense reprehensible*; and most certainly it never could meet with *condemnation* from Him who, to encourage His servants to labour after the conversion of those who have wandered from *the way*, hath said, (James v. 20,) "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins;" and who hath made this gracious declaration concerning those whom He himself makes fruitful in winning souls—"They that turn many to righteousness shall shine as the stars for ever and ever," (Dan. xii. 3.)

Examples—
The lawyer.

2. *A few examples* will shew the meaning of the Bible term "to justify." *Of the lawyer* who wanted *to work for salvation*, it is written, (Luke x. 29,) "He, willing to justify himself"—*θέλων δικαιῶσαι ἑαυτὸν*. Did he wish, *then, to infuse*

righteousness into himself? He thought himself *to be* righteous already; he desired to have himself "*accounted righteous*," "*regarded as righteous*." Part II., § 1.
Examples
fixing
the Meaning.

This same is the force of the exclamation of Joseph's Judah on behalf of himself and of his brethren, Joseph's
brethren. (Gen. xliv. 16,) where the verb is in *Hithpael*—"How shall we justify ourselves?" They did not desire to have themselves *made internally more righteous* than they then *were*. What they sought was an *acquittance*, from the judge, of that crime of which they were accused. They desired to produce such arguments and evidence as would induce the judge to *pronounce* them just,—to *declare them righteous*; and so the English version paraphrases it, "How shall we *clear* ourselves? how shew ourselves to be righteous; so as to secure that acquittal which we seek?"

In Luke vii. 35 it is said, "*Wisdom is justified* of all her children." Is righteousness *in- Wisdom justified.*
fused into Wisdom? Is Wisdom *made* righteous? Certainly not. But wicked men bring charges against *Wisdom*. They accuse her of folly, of inconstancy, of injustice, of contradictions in her procedures. Of these charges her children, who are the best judges, *acquit* her. They declare, *they all* "declare," Wisdom "*to be righteous*;" in all her plans and in all her actions *only righteous*; they all believe, they all declare, that under all the varying circumstances of times, of places, and of the manners of men, Wisdom adopts only *wise methods*, does only *right*.

Part II., § 1.
Examples
fixing
the Meaning.

The *God-man*
justified.

It is an essential article in the "great mystery of godliness," (1 Tim. iii. 16,) that *the incarnate God* was "*justified by the Spirit.*" Whether *the Spirit* here be His own Godhead, or the Holy Ghost without measure given to Him, matters not now. For our purpose, the passage is plain. His holy life, His miracles, His resurrection from the dead, these "*declared Him righteous.*" Certainly *He* was not *made holy*; neither was holiness, in any sense, infused *into* HIM. He was charged with falsehood and with blasphemy, because of His claims to Messiahship and to Godhead. The accusation was proved false. He was "vindicated," "acquitted," "cleared," "declared righteous," "justified."

God justified
by publicans;

In Luke vii. 29, the Saviour speaking of God says—"All the people and the publicans justified God." Surely *publicans* and *harlots* did not "*infuse righteousness into*" HIM, who is infinite perfection, and absolute purity itself! Neither were such characters likely to infuse holiness into any, or to "put" any "in love with righteousness." What then did they do? They believed the preaching of John; and submitted to receive baptism at his hands. By so doing, they "declared" *themselves* to be *sinners*; *God* to be **RIGHTEOUS**; and *John* to be a true prophet of God. In this sense only did they *justify* God.

and in the
judgment.

In the great day, God shall once for all be *justified*: for then shall "every mouth be stopped;" and then shall all intelligent creatures in the universe, even the very devils and

the damned themselves, declare—"True and just are thy judgments, thou King of saints." Hence the apostle, referring to the judgment-day, and treating of the office of the law, useth the language of the Psalmist, saying—"That Thou mightest be justified," (Rom. iii. 4.)

Part II., § 2.
Justification
and
Condemnation
Opposed.

In these passages we see, very clearly, that "to justify" does not mean "to infuse righteousness," or in any way "to make just;" and that it does mean "to pronounce righteous," "to declare righteous," "to account righteous," "to treat as righteous:"—in short, that, in the Bible, its forensic is its true sense.

Conclusion.

§ II.—JUSTIFICATION AND CONDEMNATION OPPOSED—BOTH BELONG TO THE OFFICE OF THE JUDGE.

1. But the Scriptures do not forsake us at this point. They seem WRITTEN SO AS TO CONDEMN BEFOREHAND ALL AFTER ERRORS. Accordingly JUSTIFICATION is in them OPPOSED TO CONDEMNATION; and both acts are, almost in so many words, appropriated to the Judge, and declared to pertain to His office. "It is God that justifieth," (Rom. viii. 33.) "Just, and also the Justifier," (Rom. iii. 26.)

Thus we have in that famous passage, Rom. viii. 33, the challenge:—"It is God that justifieth: who is he that condemneth?"

And such also is the opposition in Isa. l. 8, 9, Isa. l. 8, 9, when the Saviour Himself, in the hour of His

Part II., § 2.
Justification
and
Condemnation
Opposed.

trial, pleads before the Judge! The accuser and the Accused in that passage *stand together at the bar!* "He is near that *justifieth Me*; who will *contend with Me*? let us come together to the judgment. Who will *condemn Me*?"

The justification of our Sin-bearer was a *judicial act*: so is that of those whose sins He bore. *His* justification was the *forensic declaration* of His righteousness: such also is theirs. He was justified *by the Judge*: so are they.

Deut. xxv. 1. In Deut. xxv. 1 it is written:—"If there be a controversy between men, and they come unto judgment, [that is, to the place of judgment,] then they [that is, the judges] shall *justify* the righteous, and shall condemn [make wicked] the wicked."

Justification is here opposed to condemnation. The judges are both to *justify* and to *condemn*. The verbs are here in *Hipheel*; and literally rendered the last clause would be, "They shall *make righteous* the righteous, and shall *make wicked* the wicked:" but *make so only* in the sense of *declare so to be*.

Lev. xiii. 3-6. This phraseology is the same as that found in the law of leprosy, (Lev. xiii. 3-6.) The priest "shall cleanse" and "shall pollute" him; "shall *make unclean*" and "shall *make clean*;"—but do so, as everybody knows, *only in the sense of pronounce, declare, as the judge in such case*, the party to be clean or to be unclean. So, "*to justify*" may be said to be equivalent "*to make righteous*," but only in the sense of "*to declare righteous*;" and "*justificare*" will be

equal to "*justum facere*," but only in the sense of "*justum censere*." Part II., § 2.
Justification
and
Condemnation
Opposed.

Solomon, at the dedication, prays thus:—
 "Hear thou in heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying [making righteous] the righteous, [*not by infusing* righteousness into him, *but*] *by* giving him according to his righteousness, [which he already has,]" (2 Chron. vi. 23.) 2 Chron. vi. 23.

In accordance with this prayer the Great Judge had before declared, (Ex. xxiii. 7,) "I will not justify the wicked."

Unjust judges are described (Isa. v. 23) as those who "justify the wicked for reward, and who take away the righteousness of the righteous from him;" and in—

Prov. xvii. 15 it is said, "He that justifieth [literally, maketh righteous] the wicked, [certainly not by infusing righteousness into him,] and he that condemneth the just, even they both are abomination to the Lord." Prov. xvii. 15.

In none of these scriptures can justification be "*the making righteous*," the infusion of righteousness, the giving to the justified a new moral character, the characteristic element of which is love of righteousness. No mortal could, by any possibility, find any such meaning in any one of them, nor is it possible to misunderstand these passages. In them all "to justify" is "to account righteous," "to declare righteous," "to treat as righteous." Conclusion.

Part II., § 2.
 "Justification
 of the
 Ungodly"—
 what?
 —

2. The same is also its meaning when it is said of God (Rom. iv. 5) that He can be "*just*, and yet *the Justifier* of the ungodly who believeth in Jesus Christ."

3. *This justification is an act*, as opposed to a *work*; it is an act of *the judge*, not the work of *the regenerator*; it is "the accounting to" a man a *righteousness* which is *outside* of him, and external to him; and is not the *implanting* of righteousness in him; nor is it the causing of righteousness to *inhere* in him.

In "justifying the ungodly," the Heavenly Judge *absolves* him both from his sins, and from the punishment due unto them; *accepts* and *looks upon* him as righteous; and so regarding him, *treats him as* altogether righteous,—giving unto him that unspeakable blessedness which He himself hath made *the reward* of perfect righteousness:—"Do this, and thou shalt live!"

PART III.

THE RIGHTEOUSNESS WHICH JUSTIFIES.

THE question now is, *What is that righteousness* Part III., § 1.
on account of which God can look upon *the* No Justifica-
tion without a
Righteousness.
sinner as righteous? as if he himself had fulfilled the whole law? What is that on account of which *the just God* can account and can treat *the sinner as absolutely righteous?* That thing which we are to seek, that righteousness which we are to find, *must* be a righteousness as perfect as is the holy law, as spotless as is the purity of God, and every way satisfactory to *justice.*

§ I.—NO JUSTIFICATION WITHOUT A RIGHTEOUSNESS.

*This righteousness MUST BE FOUND:—*for it is God cannot absolutely impossible for the Great Judge to justify without a righteousness. justify without
a righteous-
ness. JUSTIFY *without* A RIGHTEOUSNESS! Were *His* ness. justice to be laid aside, were it possible for God to act out of mere mercy, could the Unchangeable One change, then, as Bishop Hopkins (p. 87) Bishop Hop-
kins.

Part III., § 2.
The Righteous-
ness which
Justifies must
be the entire
fulfilment of
the whole Law.

— —

hath said, "God might *pardon and save* without a righteousness: but most certain it is that He *could not without a righteousness justify.*" "To say that He could *justify without a righteousness* is to speak that which is at once *contradiction* and *impossible!*" And "that is not a *righteousness*, but is *unrighteousness*, which doth not **FULLY** answer every demand of that law which is the rule of righteousness."

§ II.—THE RIGHTEOUSNESS WHICH JUSTIFIES
MUST BE THE ENTIRE FULFILMENT OF THE
WHOLE LAW.

The law re-
quires two
things:—

What righteousness then doth the law require?
It requireth from us, human sinners, in order that we may come to the bliss of heaven, these

1. The *penalty* which it denounces.
 2. The *obedience* to which it promises life.
- These two make up justifying righteousness. Every justified person must produce both.

two things:—*first*, THE PAYMENT OF THE PENALTY—*death*; else we must go on in the payment of it ourselves for ever: *second*, THAT PERFECT OBEDIENCE unto which *alone*, by the law, the promise of *life eternal* is made, (Luke x. 25–28;) THAT PROMISE NOT BEING AT ALL MADE UNTO SUFFERING. Of both requisites the law speaks very plainly.

1. *Of the obedience*.—"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thou shalt love thy neighbour as thyself." "It shall be OUR RIGHTEOUSNESS, if we *observe to do* ALL these commandments BEFORE the LORD our God, AS He commanded us," (Deut. vi. 25, 5.) "This do, and thou shalt live," (Luke x. 25–29.)

"*Because we fulfil the covenant made with us, therefore we are righteous,*" saith *Bishop Hopkins*; "*and because we are righteous, therefore we are justified.*"* But the covenant must be *fulfilled*, not merely *attempted to be fulfilled*. There must be not *the desire only*, but *the doing* also. The law admits not of *repentance*. It takes no account of *faith*, (Gal. iii. 12.) It has nothing to do with *mercy*. It damns all resolves *called good* which are *not perfect*; and condemns all those which *are*, because they are *not executed*. Humanity has become *dwarfish*; but *the standard* of the law is not lowered. Intending to do, while not doing, is not *that keeping* required by the law. The law is a straight line, by which our whole lives are fairly to be written out. He who *comes not up* to the line, does as much transgress it, as he does who *runs right across it*. "The transgression"—*every transgression*—"of the law is *sin*," (1 John iii. 4.)

Part III., § 2.
The Righteous-
ness which
Justifies must
be the entire
fulfilment of
the whole Law.

2. Upon every transgressor the law denounces, without hesitation, the *penalty*:—"Cursed is every one *who continueth not in all things* that are written in the book of the law *to do them!*" "The wages of sin is *death!*"

§ III.—JUSTIFICATION BY CHRIST IS JUSTIFICATION BY THIS PERFECT RIGHTEOUSNESS.

This is the law FOR EVERY ONE OF US!
Under it we were all made. By it we must all

* Two Covenants, p. 94.

Part III. § 3. be judged. FROM ITS STRICTNESS, AS PRO-
 Justification CLAIMED ON SINAI, CHRIST HAS SUBTRACTED
 by Christ is NOTHING. *The covenant of grace* does not bring
 Justification by this perfect NOTHING. *The covenant of grace* does not bring
 Righteousness. in a righteousness inferior to that demanded by

Christ saves by
 no inferior
 righteousness.

the law of works. Christ does not offer unto
 God, *as righteousness*, that which is not righte-
 ousness: the payment which He hath made is
 payment "to the *very last farthing!*" To Him
 the law *remitted nothing.* At His hands Jus-
 tice accepted *not of one tittle less than* HER FULL
 DEMAND. Salvation, to *those saved* by Him,
 is a thing altogether OF GRACE. They merited
no part of it; but to *Him*, their escape from
 wrath, and their everlasting bliss, is a thing of
the strictest justice. That their iniquity might
 be pardoned, *He* was "*by no means cleared,*"
 (Ex. xxxiv. 7.) That He might "save others,"
 Himself He *would* not save.

Ex. xxxiv. 7.

The believer in
 Jesus pleads
 the entire ful-
 filment of both
 demands of
 the law.

So that each believer in *Him* can say—

"Payment God will not *twice* demand—
First at the *Bleeding Surety's* hand,
 And then *again* at *mine!*"

1 John i. 9.

This is the argument of the apostle (1 John
 i. 9)—"*Faithful* and *just* to forgive and to
 cleanse us who confess." Christ *did* all—
 Christ suffered all. To the saved by Jesus,
 and to every man in the world besides, the law
 still saith, "*He that doeth* them the same shall
 live in them;" and, "The soul that sinneth, it
 shall die!" He who would be justified must
 have, and must present unto God, THAT RIGHTE-
 OUSNESS *which the law requires.* *Nothing short*
of that righteousness will do.

“God,” says Bishop Hopkins, “did never so far disannul the covenant of works, that, whether or no His law were obeyed, or His justice satisfied, *yet* we should be accounted righteous. So that even now, under the covenant of *grace*, no righteousness can avail to our justification but that which, *for the matter of it*, is conformable, perfectly conformable, to the law of *works*.” “And therefore, whosoever are justified, are justified according to the covenant of *works*; that is, by that righteousness which, for the substance and matter of it, this covenant did require.”* Part III., § 3.
Justification
by Christ is
Justification
by this perfect
Righteousness.

“The formal cause of justification,” says Bishop Davenant, “must be such as is at the same time the *meritorious* cause. For unless it have in itself that dignity, on account of which man is *rightly* reputed justified, it never will be the *formal* cause, through which he stands justified in the sight of God.”† Bishop
Hopkins.

Bishop
Davenant.

That is the very doctrine of the apostle, who, shewing unto us the inability of the law to give life, saith that its deficiency lieth in this: that it cannot supply unto us a righteousness on account of which we ought, as a matter of right, to be justified. His language, Gal. iii. 21, is—“If there had been a law given which could have given life, verily righteousness would have been by that law.” The Apostle
Paul.

Gal. iii. 21. RIGHTEOUSNESS FIRST!—THEN LIFE! He who would bestow upon us life, must first make us possessors of righteousness. No life, no justification, without a righteousness!

* Two Covenants, p. 97. † Cap. xxii., p. 160, Alport's trans.

Part III., § 3. So again, *exulting in the abounding grace*
 Justification of God, which saves "the chief of sinners," the
 by Christ is same apostle says—"Grace reigns, *through right-*
 Justification eousness, unto eternal life, through Jesus Christ
 by this perfect Righteousness.

Rom. v. 21. our Lord," (Rom. v. 21.) Observe, grace cannot reign, for us, unto eternal life *otherwise than THROUGH CHRIST*. Observe again, grace cannot reign unto eternal life, *EVEN THROUGH Jesus Christ*, unless it reign *also THROUGH RIGHTEOUSNESS*. The *order* is not grace and life: but grace—*righteousness*—life. *Never allow the middle term to be left out. Even Jesus Christ cannot give unto us life, unless He first provide for us a righteousness, and make that righteousness our own. And the glorious fact on account*

Rom. viii. 3, 4. of which the apostle exults in Rom. viii. 3, 4, is this, that by the obedience and death of His own sinless Son, in the likeness of sinful flesh, God has *wrought out a righteousness* that is perfect; and *one which*, through the instrumentality of faith, *becomes the property and possession* of him who, because of the depravity of his fallen nature, finds himself, at all times, utterly unable to keep the law; and who is ever and anon obliged to cry out—"I *cannot do the things that I would!*"

Conclusion. These Scriptures do exhibit with manifest clearness that, *in order to justification*, the first thing to be sought is A PERFECT RIGHTEOUSNESS!

The next question.

Are Christians warranted in saying that THAT RIGHTEOUSNESS IS CHRIST? Other things have been assigned as the righteousness sought. Let us examine them one by one.

PART IV.

THINGS WHICH ARE NOT THIS RIGHTEOUSNESS.

§ I.—SORROW FOR SIN.

SORROW *for past sins cannot be this righteousness.* Sorrow for debts incurred won't pay them. *Prompt payment, or prepayment, for all coming time, will not liquidate the old debt. The law will still cry out—"PAY ME THAT THOU OWEST!"*

Part IV., § 1.
Sorrow for Sin
not this
Righteousness.

§ II.—SUFFERINGS.

1. *All our sufferings, from whatsoever source they come, cannot be this righteousness.* We who suffer are *finite*: the life in which we suffer here is *finite*. The *justice* grieved is *infinite*. Our finite sufferings cannot satisfy infinite justice. If we desire to satisfy that justice by suffering, we must make up our minds to suffer *for ever*.

2. *We sin while suffering.* Each act of suffering is in itself sinful. *Each one* does of itself deserve eternal *condemnation*. All of them united, then, most certainly cannot deserve our

Part IV., § 2. *justification*. Sinful sufferings cannot take away
 Sufferings sin. Were our sufferings sinless, still they are
 not this not that righteousness which the law requires.
 Righteousness. Consequently they never can justify us.

What suffering 3. *The Sinless One, who is infinite, suffered*
 merits for us. *once*. On account of His "one offering," infinite
 justice is, as to suffering, fully satisfied with
 all those who do repose in Him; for confessing,
 over His head, their sins, and acknowledging,
 in His death, their own *desert*, they do truly
 make, with God, "a covenant by His sacrifice."

§ III.—WORKS OF LAW.

Works of law *Works of law cannot be this righteousness;*
 not. *whether those works be done before or after re-*
generation.

All works that any man can, at any period
 of his life, perform, do come under *the one*
description, "works of law," if they be at all
 done *with the intention* of being pleaded, or if
 they be at all pleaded or trusted in before the
 Lord; as in any sense rendering the doer of them
meritorious and *deserving*, either in whole or in
 part, of *justification* at God's hand. The law
 requires *perfect* obedience. "By the law," then,
 can be only "the knowledge of sin."

The works which we would plead can be
 judged of *only according to the law*. By that
 law their *sinfulness* is manifested. By that law
 they are all shewn to be *imperfect*, deserving
 only of condemnation and of the curse, and never
 of justification. That which is *in itself imperfect*,

never can be *perfect righteousness*. But nothing short of perfect righteousness ever can be the *meritorious cause of our justification*! "By works of law shall no flesh be justified in His sight." Part IV., § 4.
Sanctification
cannot be this
Justifying
Righteousness.

§ IV.—OUR SANCTIFICATION CANNOT BE THIS JUSTIFYING RIGHTEOUSNESS. Preliminary
Assertions.

I. Let us be on this point *well* understood.

First, We assert that ALL THE JUSTIFIED ARE ALSO SANCTIFIED;—that in some good measure, all who are *accepted because of the righteousness of Christ*, do earnestly seek to walk after the *example of Christ*;—that, in a certain modified sense, but in a sense real and true, they do all *hate sin and love holiness*;—that they live, in the main, "not unto themselves, but unto Him who died for them and rose again." Assertion 1st—
All the justified
are also
sanctified.

"*Justification and sanctification*," saith *Bishop Beveridge*, "NEVER CAN BE DIVIDED IN THEIR SUBJECT. He *that is justified is also sanctified*. *Justification* is the *imputation* of righteousness to us: *sanctification* is the *implantation* of righteousness in us. The one is the act of God *towards* us: the other is the work of God *in* us. Our *justification* is in God only, not in ourselves: our *sanctification* is in ourselves only, not in God. By our sanctification we are made righteous *in* ourselves, but *not accounted* righteous by God: by our *justification* we are *accounted* righteous by God, but *not made* righteous *in* ourselves." *

* Bp. Beveridge, Art. xi, p. 5, vol. ii. Oxford, 1840.

Part IV., § 4.
 Sanctification
 cannot be this
 Justifying
 Righteousness.
 —
 Hooker.

"Concerning the righteousness of sanctification," saith Hooker, "WE DENY IT NOT TO BE INHERENT: We grant that unless we work we have it not: only we distinguish it as a thing *different in nature* from the righteousness of *justification*: we are righteous in the one way, by the faith of Abraham; the other way, except we do the works of Abraham we are not righteous. Of *the one St Paul*, 'To him that *worketh not, but believeth*, his faith is counted for righteousness.' of the other *St John*, 'He who doeth righteousness is righteous.' Of the one, *St Paul* doth prove, by *Abraham's* example, that we have it by *faith without works*: of the other *St James*, by *Abraham's* example, that by works we have it, and not only by faith. *St Paul* doth very clearly sever these two parts of Christian righteousness the one from the other. For in the *sixth* to the *Romans*, thus he writeth, '*Being freed from sin, and made servants to God, ye have your fruit unto holiness, and the end everlasting life!*' '*Ye are made free [justified] from sin, and made servants unto God;*' THIS IS THE RIGHTEOUSNESS OF JUSTIFICATION! '*Ye have your fruit unto holiness;*' THIS IS THE RIGHTEOUSNESS OF SANCTIFICATION! By the one we are interested in *the right of inheriting*; by the other we are brought to *the actual possession* of eternal bliss: and so *the end* of both is *everlasting life*." *

* Hooker; Justification, § 6, p. 495. London, 1682.

"A man," saith *Bishop Beveridge*, (Art. xi. p. 9,) "is justified by faith only, and not by works; but a man that is justified cannot but have works also as well as faith. As *his person* is justified by faith only *before God*; so *his faith* is justified by works only *before men* and his own conscience. By the former a man is accounted righteous in heaven; by the latter he is esteemed righteous upon earth; so though a man be justified *by his faith that goes before*, we do not know him to be justified but by his works that follow after."

Part IV., § 4.
Sanctification
cannot be this
Justifying
Righteousness.
—
Beveridge.

Second, THIS SANCTIFICATION, how valuable soever it may be, *this habitual righteousness*, how complete soever it may become in this life, IS NOT, NEVER CAN BE, THE CAUSE OF JUSTIFICATION! It is the gift and work of God; and therefore cannot *merit* anything from God. It is a gift which He adjoins to that preceding one of our justification: it never can be the *cause* in any sense, much less the *meritorious cause* of justification.

Assertion 2d—
Sanctification
is a gift of God;
not meritori-
ous. It is
adjoined to
justification;
is not the cause
of it.

They who are justified, are justified gratuitously, (Rom. iii. 24;) and *only* as they are *ungodly*, (Rom. iv. 5;) *not because* they are sanctified and *so merit* justification. "Their sanctification," says *Bishop Davenant*, "is the *appendage* and *consequence* of their gratuitous justification, *not the cause of it*." (D. 168.) "Every believer does at the same time become a partaker of both benefits:" (D. 170;) but in point of *causality* and of *consequence*, *sanctification comes after justification*; and is a *lesser mercy*

Rom iii. 24, iv.
5.

Davenant.

Part IV., § 4.
Sanctification
cannot be this
Justifying
Righteousness.
—

adjoined to that *greater* one; as the apostle argueth, Rom. viii. 32. It never can, then, as it is *in us*, and as it is *our own*, *merit* for us anything from God; least of all can it merit *justification*: and that for this very simple reason; that it is not something which is *properly* OUR OWN, and which we present to Him: but is the free bestowment of His bounty; gratuitously given to us; and is the work of His Spirit graciously wrought in us.

“Every good gift and every perfect gift is from above.” “Thou also hast wrought all our works in us.” “We are His workmanship, created in Christ Jesus unto good works, which God had before ordained that we should walk in them.” “It is God who worketh in us *both to will and to do*.”

When we are most like Christ, and do most for Christ, even then we must, with grateful David, confess, “Of thine own have we given to Thee. It is all Thine own.”

Assertion 3d—
Sanctification
ever imperfect
in this life.
Hooker.

Third, THIS SANCTIFICATION is, at the best, IMPERFECT IN THIS LIFE.

Hooker, p. 494, *distinguisheth* thus:—“The righteousness wherewith we shall be clothed *in the world to come* is both *perfect and inherent*: that whereby here we are *justified* is *perfect*, but *not inherent*: that whereby we are *sanctified* is *inherent*, but *not perfect*.”

Sanctification
taken to
pieces:—how
made up?

II. We shall now TAKE THIS SANCTIFICATION TO PIECES; separate the component parts of it the one from the other. It will then be clearly seen that *it cannot be justifying righteousness*.

1. This sanctification *consists of faith and of those graces* which spring from faith, and which are "*the fruit*" of it.

Part IV., § 4.
Sanctification
cannot be this
Justifying
Righteousness.

Neither *can* justify!

2. They who say that we are justified because we are sanctified say that we are justified *by these graces*; that *faith* justifies us as it is the root and germ of them all; that, as it is increased and exercised, and as they are more and more developed, we are *more and more justified*.

1st, of *faith*;
and 2d, of the
fruit of faith.

3. As, in this age, peculiar *confidence* is reposed IN faith, and as men *place their reliance* IN TRUST, and *plead especially for it*, we shall speak of it more at length by and by.

4. Meanwhile let us treat of *those graces which spring from it*; by which it is known; which where they are not found, it exists not: for the *justified* are also *regenerated*; the "good tree" will produce "good fruit;" and the "freely forgiven" will *love*. We insist upon *holy living* as much as our adversaries can do; and we have the advantage over them in this respect; that we do it *upon principles* which, under the influence of the Spirit of God, are sure to produce it; while they continue their vain efforts, to wash a black-amoor white; to make the tree good *by making the fruit good*. We differ from them, in that, with blessed *Bernard*, we distinguish the *via regni* from the *causa regnandi*;—*the way of the kingdom* from *the cause of the ruling*.

We inculcate
holiness.

Our advantage
over our ad-
versaries here.

Distinction of
Bernard.

"If we will properly name," saith he, "those things which we call *our merits*, they are certain seminaries of hope, incentives of love, signs of

Part IV., § 4. secret predestination, foretokens of future happiness, the way of the kingdom; not the cause of the reigning." *

Sanctification
cannot be this
Justifying
Righteousness.

Assertion 1st—

First Assertion.

The fruit of
faith not justifying
righteousness.

OUR FIRST ASSERTION is, that *our love, humility, zeal, patience, and other virtues, never can be our justifying righteousness.* These all exist in every one who is justified; but they do not procure justification unto any.

Evangelical
graces made
works of law.

1. They who ascribe to them the meriting of justification do but turn *evangelical graces* into *works of law*; and are evermore trying to deprive the free-born children of God of their happy liberty in Christ. "The Father's name," written in our foreheads, they would erase, in order once more to stamp upon us the brand of *slavery*; and the grateful labours of love which Christians perform, for their Redeemer and Lord, they would convert into the miserable drudgery of those who fear the lash, the taskmaster, and perdition. These men know nothing of the genius of the gospel,—nothing of the spirit of adoption,—nothing of the "Abba, Father" cry in the hearts,—nothing of "the new song" put into the mouths of "the ransomed of the Lord."

The children's
cry.

2. They who say that our *INHERENT virtues* justify,—that the righteousness which justifies is our *HABITUAL righteousness*,—are sadly in error as to the *place assigned to sanctification, in the Scriptures.*

a. They ascribe the meriting of justification

* In lib. de Grat. et Liber. Arbitr., in *fine*.

to the work of *the Spirit* in us: the Scriptures ascribe it to the work of *Christ* performed for us; to Christ's "redemption," (Rom. iii. 24;) to Christ's "blood," (Rom. v. 9;) to Christ's "righteousness," (Rom. v. 18;) to the "obedience and blood" of Christ together, (1 Pet. i. 2;) to Christ's *person*—"the name of the Lord:" (1 Cor. vi. 11 and Jer. xxiii. 6:) but the Scriptures never do ascribe it to the Holy Spirit; and they do *absolutely deny* it to *all our works and graces*, (Tit. iii. 5.)

Part IV., § 4.
Sanctification cannot be this Justifying Righteousness.
—
We are justified by Christ's merit; not by the Spirit's work.

β. These men make *justification* to come after *Sanctification* *sanctification*, and to depend upon it. *This is* *follows* *justification*; never *completely* TO REVERSE THE ORDER OF THE *precedes* it. SCRIPTURES.

"We are His workmanship," saith *Augustine*, *Augustine*. "created in Christ Jesus, unto good works. For a man can work no righteousness unless he be first justified (NISI JUSTIFICATUS.) The apostle saith, *Believing in Him who justifieth the ungodly*. He begins from faith, that he may make it clear that, not good works *preceding* justification shew what a man hath merited; but that good works *following after* justification shew what a man hath received." *

"He promised unto man the Divine nature; to mortals, immortality; to *sinner*s, *justification*; to castaways, the state of glory. *Whatsoever He promised, He promised* TO THE UNWORTHY: so that *not wages* was promised, as if to works; but that *grace*, in His name, was freely bestowed.

* Aug. Ennarat. in Ps. cx. 2, (English, cxi. 2,) t. iv., pt. ii., col. 1245. Ed. Bened.

Part IV., § 4. For even this very thing, that he liveth righteously, *so far as a man is able to live righteously*, (inquantum homo potest justè vivere,) this is not of human merit, but is of the Divine beneficence. FOR NO MAN LIVETH JUSTLY SAVE HE THAT IS JUSTIFIED; *that is, made completely righteous*, (nemo enim justè vivit, NISI JUSTIFICATUS, id est,) and it is *by Him* that a man is made just *who never can be unrighteous.*" *

"God justifies the *ungodly*," not the good.

γ'. These men teach that God justifies *the righteous, the godly, the good*. The justification of the Holy Scriptures is for *the ungodly only*. "He justifieth *the ungodly*;" and the ungodly "WHO DOES NOT WORK" too! (Rom. iv. 5.) To these He imputes not *their sins, which they have*; to these He does impute a *righteousness, which they have not*.

No growth in justification.

δ. These men teach a *growth in justification*. The Scriptures represent justification as *an act*; —as an act done in an instant; and when done, as done for ever. The judge passes the sentence. That *act* is complete! The sentence is final! The Scriptures never do represent justification as a *work*.

Chrysostom. Two quotations—

With Chrysostom the term ἐξαίφνης, *suddenly*, is a *favourite expression* upon this subject; and it very aptly sets out the truth. "The declaration of righteousness," saith he, "is not only for God himself to be righteous; but also, *and that SUDDENLY too*, to make others righteous who *were absolutely rotten*, (κατασπαέντας,)"

"Suddenly,"
"Absolutely rotten."

* Ps. cix., (English cx.,) t. iv., pt. ii., col. 1228. Ed. Bened.

altogether corrupted in sins. . . . Just, and yet the Justifier of the *ungodly*." * Part IV., § 4.
Sanctification
cannot be this
Justifying
Righteousness.

"Consider," says the same father,† "what a great matter it is to be fully assured that not only can God, SUDDENLY, free a person who had lived in ungodliness; but likewise that He can make him just, and deem him worthy of immortal honours."

3. *But our graces are themselves sinful.* Our *habitual* righteousness is not *perfect* righteousness; it therefore cannot be *justifying* righteousness. It is free from guilt, but not from corruption; *sincere*, but not *sinless*. It has "*the ring of the true metal*," but is *not of full weight*. "Weighed in the balances," the holiest Christian on earth *must* be found *only* "wanting." *Habitual righteousness* in our hearts occupies a place side by side with *habitual unrighteousness*; with *habitual corruption*; and very fierce is sometimes *the struggle* between them. Our sanctification is *sinful*.

The war in the members.

Our innate righteousness *is sinful*. It, therefore, *in reality* is *not* righteousness. Not being RIGHTEOUSNESS, it cannot JUSTIFY.

"Our own righteousness," saith *Augustine, Augustine*. "*is true righteousness* in so far as it respects *the* Four quotations— *end*, of true goodness, to which it is referred; "Our righteousness *true righteousness*;" (quamvis vera sit propter veri boni finem ad quem refertur;) yet, such is it in this life, in what sense? that it *consisteth, rather in the remission of sins*, than in the perfection of virtues."‡

* Homily vii. ad Rom., vol. iii., p. 46. Eton.

† Homil. viii., Ibid., p. 55.

‡ De Civ. Dei, lib. xix., c. 27. Ed. Bened., col. 571, tom. vii.

Part IV., § 4. "Perfect love does not exist in any man whilst Sanctification cannot be this he lives here;" saith Augustine, (Epist. 29; *) Justifying "but that which is less than it ought to be, Righteousness. arises from our fault, (*ex vitio*;) in consequence "Perfect love" of which there is not a just man upon earth."

not the love of any saint.

The load of corruption, whither it would drag us?

"Such and so great an evil from the very fact of its being in us, would it not certainly hold us under sentence of death, and drag us down to final death, *unless* its chain were loosened by remission?" †

"Daily renewed," not wholly renewed.

"If *perfect newness* were wrought in the mind itself, the apostle would not say, '*the inward man is renewed* DAY BY DAY.' For he who is DAILY renewed, is not yet WHOLLY renewed; and by so much as he is not yet renewed, by so much is he yet in the old state." ‡

Origen and Rufinus.
"The sins of the saints."

Rufinus after *Origen* saith:—

"*He shall bear the sins of the saints.*—It does not seem to me an idle thing that he mentions the sins of the saints; for in many passages of Scripture this language is repeated. We have to inquire how it is that *some are said to be saints, and yet mention is made of their sins.*" §

"The Jebusite in Jerusalem."

In Homily xxi. in Joshua the same father says:—"He who is fruitful and increases in faith, even he, cannot exterminate the Canaanite; the worst seed, the accursed seed, the seed always moveable and uncertain: and certain it is,

* Of Benedictine Edtn. Ep. 167, tom. ii, col. 600.

† Aug. lib. vi. contra Julianum, cap. 15, col. 688, tom. x.

‡ Aug. de Peccat. Merit. et Remiss., lib. ii., cap. 7, col. 45, tom. x.

§ Origen, Num. xviii., Homil. x., tom. ii., col. 636. Ed. Migne.

that the Canaanite always dwells with him who is fruitful and increases in faith; for the motions of temptations never cease from him. Though we attain to even great proficiency, and are adorned with the highest affections, yet I do not suppose any one to reach such purity of heart as never to be defiled by the contagion of an adverse thought: CERTAIN IT IS that the Jebusite *dwells* with the children of Judah, in Jerusalem." *

Part IV., § 4.
Sanctification
cannot be this
Justifying
Righteousness.

"Whosoever," says *Cassian*, (Collatione xxiii. *Cassian*. cap. 20,) "ascribes τὸ ἀναμάρτητον—*sinlessness* How to argue.—to human nature, let him contend with us, *not in vain words*, but with the testimony of his own conscience; and then let him declare HIMSELF to be without sin." †

Hilary, in Psalm lviii.—"Who will boast *Hilary*. that he has a clean heart *before God*? Not even if he were an infant of a day, whilst both the origin and the law of sin remain in us?" †

"The apostle did not forbid sin *to exist* in *Gregorius Magnus*. our mortal body, but he forbids it *to reign*; "To reign" because in corruptible flesh it is possible for it and "to be." not TO REIGN, though it is not possible for it not TO BE." §

"However much you advance whilst you re- *Bernard*. main in this body," says *Bernard*, (Serm. lviii. "The Jebu- site in in Cant.) "you do err if you think your cor- Jerusalem." ruptions *dead*, and not rather *suppressed*. The

* Tom. ii., col. 929. Ed. Migne.

† Col. 1276, tom. i. Ed. Migne.

‡ Tom. i., col. 375. Ed. Migne.

§ Gregorius Magnus, Moral., lib. xxi., in cap. xxxi., c. iii.

Part IV., § 4. Jebusite dwells within your borders, *whether* Sanctification cannot be this *you will or not*: he may be *subdued*, but not Justifying *exterminated*. *I know*, says the apostle, *that in* Righteousness. *me dwelleth no good thing*. This were little if

“Better than the apostle.”

he did not also confess that *evil* was within him. Either, therefore, venture to prefer yourself to the apostle; or confess, with him, that *you are not free from corruptions*.”*

What now becomes of the man who approaches the throne of judgment, to plead *his own merits*? “to be looked upon and to be treated *as he really and substantially is* in the sight of the Searcher of hearts?” Woe to every man who madly builds his house upon *the sand*! “Perilous,” says *Bernard*, “is the habitation of those who hope in their own merits. PERILOUS BECAUSE RUINOUS!” (In Psalm *Qui habitat*.†)

Bernard.
“The *perilous* habitation.”

“What shall be *our* righteousness before God?” saith *Bernard*, in Fest. Omn. Sanct., Sermon. i.;‡ “shall it not, according to the prophet, be reckoned *a menstruous cloth*? and, if it be strictly judged, shall not all *our* RIGHTEOUSNESS be found to be UNRIGHTEOUSNESS and DEFICIENCY? What therefore shall it be concerning *our* SINS; when not even *our very righteousness* shall be able to answer for itself? Wherefore, vehemently crying out with the prophet, ‘Enter not into judgment with thine own servants, O Lord!’ let us, *in entire humi-*

Bernard.
“Our righteousness *a filthy cloth*.”

* Vol. ii., col. 1060. Ed. Migne.

† Ibid., col. 188.

‡ In Festo Omnium Sanctorum, Sermon. i., § ii., col. 459, tom. ii. Ed. Migne.

lity, flee unto mercy; which alone can save our souls!"

Part IV, § 4
Faith
cannot be the
Justifying
Righteousness

Second Assertion.

FAITH ITSELF IS NOT THE RIGHTEOUSNESS WHICH JUSTIFIES.

Assertion 2d—
Faith itself
not justifying
righteousness.

Many there are who think that it is; and who, acting upon this thought, put in peril their eternal interests, and render their whole lives *unhappy*: because they look for acceptance and justification to that which a very slight acquaintance with themselves must shew them to be *imperfect*, to be *vacillating*, to be *sinful*, to be in *no sense perfect*, in *no sense righteousness*; and to be, therefore, *absolutely incapable of doing for us* that which nothing can do but that *perfect righteousness* demanded by the law.

Why some *unhappy*.

Faith is trusted in either as it is *an act of the soul*, or as it is *a habit of the mind*.

A'. FAITH AS A HABIT OF THE MIND,

And as the source of all our graces and good deeds, has had many advocates. One of these says:—

"Faith is the *root of righteousness*, the *germ of all virtues*, the seminal essence of all goodness; and being *God's own invaluable and exclusive work in us*, the Divine approbation is of it, as the work wrought in us; and we are *justified by it*, as it corresponds to the *Divine idea*; every allowance being made, however, for the *necessary exercise of the Divine condescension and indulgence*." *

* Vicesimus Knox, i. 293.

Part LV., § 4.

Faith
cannot be this
Justifying
Righteousness.

Cannot jus-
tify; for it is
imperfect.

The law ad-
mits not of
indulgence.

1. Faith is here pleaded as it is a *habit of the mind*. The faith thus trusted in *is in reality a work*. It must be dealt with according to the law of works.

He who pleads it, ventures with it into the presence of that Judge who searcheth hearts. *He* must deal with it according to the strictness of *His law*. THAT LAW MAKES NO ALLOWANCE FOR IMPERFECTION. By *it*, there can be NO SUCH THING as that "EXERCISE OF THE DIVINE INDULGENCE," which, in order to the *acceptance* of this faith, even its greatest advocate declares to be "*necessary*."

IN NO PART OF OUR SALVATION CAN THE INFINITE ACCEPT OF THAT AS PERFECT, WHICH IS IN ITSELF IMPERFECT.

But this faith, blinded as we are by *self-love*, we can nevertheless clearly see to be *altogether imperfect*. Considered in itself, it has *no intrinsic* worth; it is imperfect at the best in this life: if it were perfect, it is still not that righteousness demanded by the law; and it can no more *justify us*, than can our hope, love, patience, zeal, or works. These have already been treated of; and what has been said of them applies with equal force to faith, as faith is a *habit*.

It is wrought
in us by God.
It cannot merit
justification
from God.

2. It never can, *as inherent in us*, or as exercised by us, *merit any thing*, much *less* our justification, from God; for this very simple reason, that it never would have been exercised by us, had it not been the *gift of God to us*, and the *work of His Spirit in us*, (Eph. i. 19.)

â. Wearied with our rebellions, heart-sick of

our miseries, beneath the pelting storm, perishing of hunger and nakedness, we lay "in the open field," outside the walls of the palace of our much-offended King. "He pitied us in our low estate." Freely He planned for us the banquet; freely He sacrificed for us the Victim; freely He loaded the royal board; freely He threw open to us the gate of His palace, and the door of the chamber for the guests; freely, and most lovingly, and with urgent and repeated importunities, He *entreated* us to enter in. It was all in vain. Where we were, there we should have remained; there we should most deservedly and miserably have perished; had not His *loving compulsion* most "sweetly forced us in."

Part IV., § 4.
Faith cannot be this Justifying Righteousness.
—
"He sweetly forced me in."

"As many as received Him, did so, *because* to them He gave the *privilege* to become sons of God." "They were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" (John i. 12, 13.)

§. Some indeed of our old divines speak of "faith" as a "condition" of justification; and certain lazy, and some self-righteous, folks have been, by that expression, *deceived*: but our divines use that expression only in the sense of "*sine qua non*," or *prerequisite* to justification; and they take good care to tell us, that as God *freely bestows righteousness* upon those who have this *prerequisite*, so He also *works freely this prerequisite in them*. Take a few sentences out of Bp. Hopkins:—

"He first fulfilled these conditions in His

The phrase "condition." Sense of it in the old divines.
"Faith a condition"—how?

Examples from Bp. Hopkins

Part IV., § 4. children, that also He may fulfil His gracious
Faith cannot be this Justifying Righteousness. promises unto them." * "Faith in Christ is *the freest gift* that ever God did give unto any, *except* that Christ upon whom they believed." †

"The *conditional* covenant promiseth pardon of sins and salvation, *IF we believe and repent*; the *absolute* covenant promiseth faith and repentance to us *IN ORDER THAT* we may repent and believe." ‡

"Justifying grace is limited to the performance of certain *conditions*, which are two—namely, faith and repentance; and these *graces* God *bestows* upon whom he pleaseth, *without any foregoing* conditions." §

"What more could God do, further to express the freeness of His grace unto us, than to pardon *upon condition of faith and repentance*; which faith and repentance *himself worketh in us*. This is to pardon us *AS FREELY AS IF he had pardoned us* WITHOUT ANY FAITH OR REPENTANCE AT ALL." ||

"He crowns in us His own gifts," saith Augustine.

If it be His own free gift to us, how can it *merit* justification for us?

Faith justifies and conquers only by Christ. 3. Many indeed are the exploits which faith performs: it "removes mountains;" it "overcomes the world;" it "tramples down the devil;"—but whatsoever it does, it accomplishes it, *not by its own native powers or virtues, but by the*

* Bp. Hopkins, 80. † Ib., 77. ‡ Ib., 80. § Ib., 77.
 || Ib., 80. Black, Edinb., 1841.

power of Christ; who, whenever called upon by faith, “rides upon the heavens” to the assistance of the saints. To CHRIST, *not to faith*, BE ALL THE GLORY! At His feet let all Faith’s crowns be cast! Faith *conquers* ONLY BY RENOUNCING SELF, and by calling in the sword and arm of another; so Faith *justifies* NOT by BECOMING HERSELF RIGHTEOUSNESS FOR US, BUT BY LEADING US TO TAKE SHELTER IN THE RIGHTEOUSNESS OF CHRIST. And, after all, *faith saves only as it is an instrument*; and, as an instrument, it *is at the best imperfect*. It is, in relation to the exploits which it performs, and to the justification which it secures, *what the hand of Moses* was, in relation to the wonderful works which he was employed to execute, and to the *liberty* which he secured to Israel—*an instrument merely; and one far from perfect*. Already that hand had wrought two great miracles; and it is appointed to perform many more. Human frailty, even in the meekest of men, was in danger of being “lifted up by the abundance of the” Divine manifestations. God will, therefore, at the commencement, and when *the first honours have been put upon that hand*, shew unto it that it is polluted, and that it is also powerless. “Put now thine hand into thy bosom.” (Exod. iv. 6.) “Out of the heart” all evils proceed, and that hand comes forth “leprous as snow.” YET GOD DOES NOT REJECT IT. He uses that which is sinful and powerless to be an instrument OF HIS GLORY:

Part IV., § 4.
Faith
cannot be this
Justifying
Righteousness.
—

Faith an in-
strument.
Faith imper-
fect.

The hand of
Moses.

Part IV., § 4. and so it is of faith—"That NO FLESH may glory in His presence;"—"that he that glorieth may glory ONLY IN THE LORD."

Faith
cannot be this
Justifying
Righteousness.
—
The faith
which is
trusted in is
not the faith
which justifies.
—
The opposi-
tions in the
apostle.

4. The faith which is *trusted in* never can be the faith which justifies.

Justifying faith is defined to be altogether, *contrary to works.*

α. Justification is "*of faith*, THAT IT MIGHT BE *by grace*," (Rom. iv. 16;) and that grace "the grace of God" too!

If faith *itself* be *meritorious*, then justification is "of faith, that it may be by *merit*;" and that merit the merit of man too!

β. The faith which justifies "*excludes boasting*;" (Rom. iii. 27;) but if faith be itself meritorious IT CAUSES *boasting*. The language of the apostle here is very strong. "Boasting," he says, "is excluded," *not by faith simply*; which were strong enough; but "by THE LAW OF FAITH!"

Faith hath A LAW then,—a law which excludes all boasting. What is the most fearful violation of this law which any man can conceive of? Is it not *the monstrous doctrine* that *faith itself merits justification*?

γ. The "*righteousness*" which justifies is "RECEIVED" "*as a free gift*;" (Rom. v. 17;) and *there is no way by which it CAN be received but by faith*. Can faith be said to receive herself? Can a man be said to receive that thing which is *already* within his own bowels?

δ. In Rom. xi. 6, the apostle lays down this maxim:—"If it be of grace, then it is no more

of works: OTHERWISE GRACE IS NO MORE GRACE. Part IV., § 4.
 If it be of works, then it is no more of grace: Faith cannot be this
 OTHERWISE WORK IS NO MORE WORK." Let Justifying
 this maxim be applied to *this faith*, and what Righteousness.
 becomes of it? Could this text have been
 written if this doctrine of faith had been true?

B'. FAITH AS AN ACT OF THE SOUL.

Faith as the
 act of the soul.

Faith is here *the instrument* by which salvation is grasped; it is *the hand* by which the righteousness of Christ is apprehended and is made our own.

Is *this act*, is this instrument, *meritorious*? *The instrument of justification, but not*
 Is *this act*, is this instrument, our *justifying* righteousness? Does *this act*, does this instrument, *because of its own intrinsic worthiness*, *justifying righteousness.*
 save us? This is the question here. *Obj. : Rom. iv. 5 proves that faith is itself the righteousness which justifies.*

1. In Romans iv. 5, it is written—"His *faith is counted for righteousness.*" This text is quoted to prove that faith is, *itself, that righteousness on account of which* we are treated as righteous, by the infinitely holy Judge.

But if faith be *in itself that perfect righteousness* demanded by the law, how can that man who possesses perfect righteousness be still said with truth to be *ungodly*? for *this faith* justifies no man who is not *ungodly*. The text reads:—The text expounded.
 "To him *that worketh not*, but believeth on Him that justifieth *the ungodly*, his faith is counted for righteousness." *Faith taken as meritorious* is not the faith of this passage;—is not the faith of the man who "does no work;" who "gives over the attempt to work;" and

Part IV., § 4. whose true character, as marked down in Heaven's own judgment-book, is *strictly*, and in every sense, UNGODLY!

Faith
cannot be this
Justifying
Righteousness.

But why stop *here* in making the quotation? The stop is evidently not here *in the sense*. The "even as," at the commencement of ver. 6, shews that the period is not completed with the word "righteousness," ver. 5. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness: even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying," &c.*

FAITH *is here* IMPUTED, ACCORDING TO *a passage* quoted to prove that RIGHTEOUSNESS IS IMPUTED. Who does not see that faith in ver. 5 answers to righteousness in ver. 6? Both are "*imputed*." Each is "imputed without works." Each is declared to justify. The SCRIPTURE quoted in proof of *the one*, is one which DOES NOT MENTION IT AT ALL; BUT WHICH DOES MENTION THE OTHER. FAITH, in *David*, then, answers to RIGHTEOUSNESS in *Paul*; and by FAITH, in this passage, is intended the RIGHTEOUSNESS which faith embraces; THE PRICE which *the hand* encloses; the LIVING SAVIOUR held up in *the arms* of faith!

David here is the great authority for *imputation*. In what then, according to David, does the blessedness of this man consist? Does it

* "To count" and "to impute" represent *but one verb* in the original, λογίζεσθαι.

consist in this, *that his faith is meritorious?* Part IV., § 4.
 Nay, but it consists in this, that seeing *himself*, Faith cannot be this
 his *repentance*, his *faith*, his *all*, to be "*ungodly*," Justifying
 he flies, *for justifying righteousness*, "to Him who Righteousness.
 justifieth the ungodly:" unto whom coming, by
 faith, his sins are forgiven; his iniquity is
 covered up; his *sin* is *not imputed* unto him;
 and instead of it, *Christ's righteousness*, the very
 righteousness which he sought, is put to his
 account.

Thus expounded, the passage is *harmonious throughout*. If faith be *accounted of as it is an act*, and be *deemed meritorious of justification*, WHAT CAN THE TEXT, IN DAVID, HAVE TO DO WITH SUCH A DOCTRINE? But, if faith be *the hand which lays hold of the righteousness of Christ*, then it is spoken of, *not for its own sake*, but *because of that unspeakably precious thing which it grasps*. The container is put for the contained; and all agrees with that which the apostle labours here to prove;—viz., that "the righteousness of God" is "imputed" "to the ungodly," and so "justifies" him.

2. *The "righteousness received,"* Rom. v. 17, The "righteousness received" justifies; not the act of receiving.

To say that the *act of believing, meritoriously* justifies, is to say that the *act of swallowing* nourishes. That which *nourishes is the food* The act of swallowing, taken; that which justifies is *the righteousness of* not the food taken, nourishes.
Christ made our own by faith.

The woman with the issue of blood touched Christ. Virtue went out of Him; and she was healed. Was *the virtue* in her trembling hand? Touch of woman with bloody issue: value of it.

Part IV., § 4. Was the health in her timid touch? The health
Faith
 cannot be this
 Justifying
 Righteousness. was in Christ; and herein lay the value of her
 touch; *that*, BUT for that, the virtue would have
 remained where it was. So also that righteousness
 which justifies, is not our faith, but Christ;
 not our hand, but that laid hold of by the hand;
 not *the act of appropriating*, but *the thing appropri-
 ated*. Christ is that righteousness which
 justifies; but none will be justified, in that
 righteousness, *but they only* who do by faith
 "put on the Lord Jesus." *

"This is the work of God, that ye believe
 on him whom he hath sent." (John vi. 29.)
 "If ye believe not, ye shall die in your sins."
 (John viii. 24.) "He that believeth not shall
 be damned." (Mark xvi. 16.) "By him all
 that believe are justified from all things."
 (Acts xiii. 39.)

3. That Christ is the MERITORIOUS *cause*, and
 faith only *the cause* INSTRUMENTAL of our jus-
 tification, let us hearken to "THE WORDS OF
 THE WISE;" and delight ourselves with a few
 of "THEIR WISE SAYINGS."

"THE WORDS OF THE WISE!"

Welchman.

"PER fidem,"
 not "PROPTER
 fidem."

"We are justified," says *Welchman*,† ex-
 pounding Article XI., "PER fidem, non PROP-

* Rom. xiii. 14. With this compare Gal. iii. 27. When
 the believer *feels* that he has "put on Christ," then he
 begins to *realise life in Christ*, and *living to Christ*. In every
 later period when he would realise *happiness in Christ* or
devotedness to Christ, he must recur to first principles:—
 Afresh, consciously, "put ye on the Lord Jesus."

† P. 37, Cantab. 1819.

TER fidem, *through* faith, not on account of Part IV., § 4.
 faith. For in our faith there is no more merit ^{Faith}
 than in our works; *since it also is imperfect with- cannot be this*
in us: and is altogether, whatever may be its ^{Justifying}
 amount, the gift of God." ^{Righteousness.}

"Nothing is more common," says *Bishop Davenant*.
Davenant, "than to attribute to the *appropriat-* "The con-
ing cause that which properly and immediately ^{tainer put for}
 pertains to *the thing appropriated*. Hence be- ^{the con-}
 cause faith apprehends and applies the righte- ^{tained."}
 ousness of Christ to us, that is attributed to
faith itself, which is *due IN REALITY to Christ*."*

"Faith," says *Dr Bennett*,† "is not to be ^{Bennett}
 considered as the *meritorious cause* of justifica- "Instrumental
 tion, but as the INSTRUMENT by which Christ's ^{causality."}
 satisfaction is applied to particular persons;
 and consequently the word BY, when applied to
 faith, expresses what I may call the INSTRU-
 MENTAL CAUSALITY of our justification."

"Seeing that this merit of Christ is made ^{Beveridge}
 over unto us by our faith in Him, we are
 therefore said to be *justified by our faith in*
Him; not as faith is *an act* in us, but as it
 applies Christ to us. We are therefore said to
 be justified by faith in Christ, BECAUSE WE
 SHOULD NOT BE JUSTIFIED BY CHRIST WITH-
 OUT FAITH."‡

"Hence," says *Dimock*, Article XI., "it ^{Dimock}
 comes that the phrase 'we are justified by' "Technical
 expression."

* Davenant, p. 249.

† Directions for Studying the Thirty-Nine Articles, p. 82.
 London, 1727.

‡ Bp. Beveridge, Art. xi., vol. ii., p. 5.

Part IV., § 4. faith only' has got to be used as a sort of *technical* expression: it is a *short way of saying* that, not our good works, but the merits of Christ justify us: which blessing nevertheless is not bestowed upon us *necessarily or unconditionally*; but *must be applied to our own cases by a true and lively faith on our parts.*" (P. 156.)

Homily for
Good Friday.
Christ the
medicine heals
by the mean
faith.

"It remaineth that I shew unto you," says the *Second Homily for Good Friday*, "how to apply Christ's death and passion to our comfort, as a medicine to our wounds, so that it may work the same effect in us wherefore it was given—namely, the health and salvation of our souls. For, as *it profiteth a man nothing to have salve, unless it be well applied* to the part infected; so the death of Christ shall stand us in no stead unless we apply it to ourselves in such sort as God has appointed. ·ALMIGHTY GOD COMMONLY WORKETH BY MEANS; and in this thing *he hath also ordained* A CERTAIN MEAN, whereby we may take fruit and profit to our soul's health; and that mean truly is *faith.*"

Homily of Sal-
vation.

Not justified
by "any act
of our own;"
"nor by any
virtue within
us."

"The true understanding of this doctrine, we be justified freely *by faith without works*, or that we be *justified by faith in Christ only*, is not that this *our own act to believe* in Christ, or this *our own faith in Christ which is within us*, doth justify us, or deserve our justification unto us; for that were to count ourselves to be justified BY SOME ACT OR VIRTUE that is within ourselves!" *

* Homily of Salvation, pt. ii.

"Nevertheless, BECAUSE *faith* DOTH DIRECTLY SEND US TO CHRIST, for remission of our sins; and that by faith given us of God, we embrace the promises of God's mercy, and of the remission of our sins, WHICH THING NONE OTHER OF OUR VIRTUES OR WORKS PROPERLY DOTH; THEREFORE *the Scripture useth to say*, that faith without works doth justify." *

Part IV., § 4.
Faith
cannot be this
Justifying
Righteousness.
Homily of Sal-
vation.
Why said to
be "justified
by faith."

This faith doth as resolutely refuse that honour which belongs only to Christ, as did the Baptist himself:—

"So that AS JOHN BAPTIST, although he were never so virtuous and godly a man, yet in this matter of forgiving sins, he did put the people from him, and did appoint them unto Christ, saying thus unto them:—'Behold, *yonder* is the Lamb of God, which taketh away the sin of the world:' EVEN SO THIS LIVELY FAITH, as great and godly a virtue as it is, YET IT PUTTETH US FROM ITSELF, and *remitteth or appointeth us* UNTO CHRIST, for to have ONLY BY HIM remission of our sins or justification: so that our faith in Christ, as it were, saith thus unto us:—IT IS NOT I THAT TAKE AWAY YOUR SINS, but IT IS CHRIST ONLY; and to HIM ONLY I send you for that purpose; forsaking therein all your good virtues, words, thoughts, and works; and ONLY PUTTING YOUR TRUST IN CHRIST." †

Homily of Sal-
vation.
This faith like
John Baptist:
why?
A glorious
passage!

Even *the Jesuit Vasquez* giveth this testimony concerning Luther's teaching:—"When in Luther," saith he, "faith is asserted to be *our*

LUTHER'S
teaching, on a
Jesuit's testi-
mony.

* Homily of Salvation, pt. iii.

† Ib., pt. ii.

Part IV., § 4. *formal righteousness*, FAITH is therefore called
Faith cannot be this Justifying Righteousness. **RIGHTEOUSNESS**, BECAUSE by it we apprehend
 the righteousness of Christ, whereby we are
 justified." *

The Heidelberg Catechism. "I affirm," says the *Heidelberg Catechism*, q. 62, "that I am made righteous by *faith only*: not that I please God through *the worthiness* of my faith; *but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God*; and I CANNOT EMBRACE OR APPLY THAT RIGHTEOUSNESS UNTO MYSELF ANY OTHER WAY THAN BY FAITH."

* Lib. i., q. 113, art. 2, disp. 202, cap. 1, p. 498, vol. iv., Venet. 1609. Br. Mus., 472, c. 10.

LECTURE III.

THE RIGHTEOUSNESS OF GOD.

“To her IT WAS GRANTED that she should be arrayed in fine linen, clean and white.”—REV. xix. 8.

“And be found IN HIM, not having MINE OWN RIGHTEOUSNESS.”—*Holy Paul*, PHIL. iii. 9.



LECTURE III.

THE RIGHTEOUSNESS OF GOD.

Introduction.

SHUT UP TO THE ONE HOPE—THREE POSITIONS.

1. THE righteousness of Christ is of such a *Introduction.* nature that nothing whatever can by any pos- *Christ's right-
eousness can-
not be joined
with anything
else.* sibility be added unto it. The Scriptures shew plainly that we must have *it alone*; or we must reject it *altogether*. It must be the *perfect*, the *alone righteousness* of the sinner. If he will not accept it as *complete* righteousness, he can have *nothing at all* to do with it; as it will form *no part* of any righteousness which he *may* choose to accept or to plead. *It, without anything else:* or *all other things, without it*. With none other thing can it commingle.

2. *The Christian* graces and good works, as *The Christian* we have shewn, *cannot be justifying righteous-* *graces cannot
justify.* *ness.* Faith, love, hope, humility, patience, zeal, these *taken separately* cannot justify: none of them is perfect: none of them is that per-

Introduction.
Shut up to the
One Hope.

fect righteousness demanded by the holy law. *Taken together* they still cannot be justifying righteousness. The imperfection of each is not got rid of when they are attempted to be added together; and nothing better than these, nothing more perfect, is, by the Spirit of God Himself, produced in or from fallen human nature while in this life, even in its regenerated condition. By nothing then, that is *of ourselves*, can we be justified, by that Judge "who is of purer eyes than to behold iniquity."

3. By what righteousness then are we justified?

"The one
hope."
Augustine.
Ignatius.

"There remains to us *the one hope*," (*Aug.*) God hath provided for us the Mediator—"the one Physician both Fleshly and Spiritual;—made and NOT MADE;—God incarnate;—true life in death;—both of Mary and of God;—first passible, then impassible;—even Jesus Christ our Lord." *

This Mediator,—the *Θεάνθρωπος*,—uniting in His own person spotless and perfect humanity to eternal Godhead, becomes HIMSELF unto us THE RIGHTEOUSNESS required by the law. His *sacrifice*, completed on the cross, remits our sins; His perfect *obedience*, rendered throughout His whole life, merits for us the heavenly glory; and His sinless and glorious *Person* is at once the *vindication* and the *representative* of our fallen nature at the right hand of the Father. "We are made the righteousness of God IN HIM."

That which remains to be said upon this

* Ig. ad Ephes., § vii.

subject may be briefly summed up in these three propositions:—

Three Positions.
The first:—
As to the essence of justifying righteousness.

I. That Christ's *satisfaction and obedience* are our justifying righteousness.

II. That this righteousness is made ours by *imputation*.

III. That this imputation is no mere fiction.

I. *First Position.*

THAT WHICH JUSTIFIES IS THE SATISFACTION
AND OBEDIENCE OF JESUS CHRIST.

These two make one righteousness.

I. The Scriptures *distinguish these*, the *satisfaction* and the *obedience*, the one from the other; and in our justification each hath its own appropriate office.

The active and passive obedience of Christ distinguished.

1. *Bishop Hopkins* writes thus:—"Though DAMNATION and SALVATION be contrary states, so that he who is not liable to the one hath right to the other; yet they are not *immediately contraries* IN THEIR OWN NATURE, but only by the Divine appointment. It is true if it be not *night* it will be *day*; if a *line* be not *crooked* it will be *straight*, because these are NATURALLY opposite: but it is not true that a man must either be liable to eternal death, or have a right to eternal life; for these states are not *naturally* and immediately opposite: for God after he had pardoned a sinner, might justly annihilate him; or otherwise dispose of him, without bestowing upon him the eternal joys of heaven.

Bp. Hopkins.

"And therefore pardon of sin and acceptance

Part I.
The
Satisfaction
and Obedience
of Christ
Justifying
Righteousness.

What the
Scriptures say
concerning the
satisfaction of
Christ.

unto eternal life being two such DISTINCT THINGS, may well be allowed to proceed from DISTINCT CAUSES: *the one* from the imputation of Christ's *satisfaction*; the other from the imputation of His *active obedience*." *

2. Of THE SATISFACTION of Christ the Scriptures speak thus:—

"Being justified by *His blood*, we shall be saved from wrath through Him. We are reconciled to God by *the death* of His Son." (Rom. v. 9, 10.)

We are justified through *the redemption* of Christ: God hath set Him forth as *the propitiation*: through faith in *His blood sin is remitted*. (Rom. iii. 24, 25.)

On account of Him God is "*faithful and just* to forgive, and to cleanse" away the guilt, of every sin confessed by His people. (1 John i. 7.)

This is so, *because*—

"*He* finished the transgression;—made an end of sin;—made reconciliation for iniquity." (Dan. ix. 24.)

"He exhausted sin by the *sacrifice* of Himself,"—that is, as the Romish annotators tell us, "emptied it; drew it out to the very bottom, by a most perfect and plentiful redemption." (Heb. ix. 26.)

"He is the Lamb of God, who beareth away the sin of the world." (John i. 29.)

"He hath redeemed us unto God, by His *blood*." (Rev. v. 9; 1 Pet. i. 18.)

* Two Covenants, p. 126.

"In whom we have *redemption through His blood, the forgiveness of sins.*" (Eph. i. 7.)

Part I.
The
Satisfaction
and Obedience
of Christ
Justifying
Righteousness.

3. Of THE OBEDIENCE of Christ we read thus:—

"Messiah brings in *everlasting righteousness.*" (Dan. ix. 24.)

—
What of His
obedience.

"Grace reigns, *through righteousness, unto eternal life* through Jesus Christ our Lord." (Rom. v. 21.)

"For as by *one man's* DISOBEDIENCE the many were made sinners; so by the OBEDIENCE of one shall the many be made righteous." (Rom. v. 19.)

"Therefore as BY ONE OFFENCE judgment came upon all men, to CONDEMNATION; so BY ONE RIGHTEOUSNESS the free gift came upon all men, UNTO JUSTIFICATION OF LIFE." (Rom. v. 18.)

Thus, as by the ONE TRANSGRESSION *death* reigned; so by the ONE RIGHTEOUSNESS *grace* reigns, *to eternal life*; over all those to whom is made THE GIFT OF THE RIGHTEOUSNESS of the one Jesus Christ. (Rom. v. 17.)

4. *This obedience and sacrifice the Scriptures join together.*

The Scriptures
join these two
together.

Thus, in 1 Pet. i. 2, we read that, by the separating act of the Spirit, in our effectual calling, each believer is made *partaker* of, becomes indissolubly connected with, these two great things in Christ:—"the *obedience* of Christ," and "the *sprinkling of the blood* of Christ." In other words, we do, by faith, *take*

Part I.
The
Satisfaction
and Obedience
of Christ
Justifying
Righteousness.

unto us CHRIST AND WHATSOEVER CHRIST HAS. And so are "found IN HIM, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is, OF GOD, *by faith*." (Phil. iii. 9.)

Thus it is that we *are righteous*; "*in Him* who of God is made unto us righteousness;" (1 Cor. i. 30;) that we are "accepted in the Beloved;" (Eph. i. 6;) that we are "justified in the name of the Lord;" (1 Cor. vi. 11;) that by faith we cry with the Psalmist, "Behold, O God, OUR SHIELD! and look upon the face of THY MESSIAH;" (Ps. lxxxiv. 8;) that we take refuge in "Jehovah our righteousness;" (Jer. xxiii. 6;) that "in the Lord shall all the seed of Israel be justified and shall glory;" that we know "the Jehovah God as a SUN *and* SHIELD;" and from Him receive grace and glory; (Ps. lxxxiv. 11;) that "*as He is, EVEN SO ARE WE in this world*." (1 John iv. 17.)

This the doctrine of all the Reformed Churches.

Church of Ireland.

II. THIS IS THE DOCTRINE OF THE REFORMED CHURCHES AND OF THE FATHERS; that is to say, of *the whole Church of God* under heaven.

"We are accounted righteous before God," says the *Church of Ireland*, "*only for the merit of our Lord and Saviour Jesus Christ, applied by faith, and not for our own works or deservings*:" and this righteousness which we so receive of God's mercy, and Christ's merits, embraced by faith, is taken, accepted, and allowed of God for our perfect and full justification." *

* Article xxxiv., Church of Ireland.

“CHRIST is now THE RIGHTEOUSNESS of all those who truly do believe in Him. He for them PAID THEIR RANSOM BY HIS DEATH; He for them FULFILLED THE LAW IN HIS LIFE: so that now IN HIM every true Christian man may be called a fulfiller of the law; forasmuch as that which our infirmity was not able to effect, CHRIST’S JUSTICE HATH PERFORMED. And thus the justice and mercy of God do embrace each other.” *

Part I.
The
Satisfaction
and Obedience
of Christ
Justifying
Righteousness.
—
Church of
England.

The *Westminster Assembly* saith thus: †—

“Those whom God effectually calleth He also freely justifieth; not by infusing righteousness into them, but *by pardoning* their sins, and *by accounting and accepting* their persons as righteous: *not for* any thing wrought in them, or done by them, *but for* Christ’s sake alone: *not by imputing faith itself*, the act of believing, or any other evangelical obedience, to them *as their righteousness*; but *by imputing* the OBEDIENCE and SATISFACTION of Christ unto them, they receiving and resting ON HIM AND HIS RIGHTEOUSNESS by faith: which faith they have not of themselves; it is the gift of God.

Presbyterian
and Noncon-
formist
Churches.

“*Faith*, thus receiving and resting on Christ and His righteousness, is *the alone* INSTRUMENT *of justification*: yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.”

* Church of Ireland, Article xxxv., copied from the “Homily of Salvation.”

† Confession, chap. xi, 1, 2.

Part I.
The
Satisfaction
and Obedience
of Christ
Justifying
Righteousness.

—
Bishop
Davenant.

“The common
opinion of all
Protestant
divines.”

“That *the righteousness of Christ imputed to us* is the formal cause of our justification, this,” says Bp. Davenant, “is THE COMMON OPINION OF ALL PROTESTANT DIVINES: *nor, as to the thing itself*, is there *one of them* who has either thought or written otherwise upon this matter;” and he defies Bellarmine and all the Jesuits to prove out of the divines of all the Reformed Churches A SOLITARY SECOND OPINION upon this subject.

Until that second opinion be produced, we shall content ourselves with teaching constantly, that the perfect obedience and sacrifice of THE SINLESS MEDIATOR, WHO DWELLS IN US, and who by the Spirit UNITES US WITH HIMSELF, is that righteousness on account of which we are justified by God; since that righteousness is IMPUTED TO US and is MADE OURS by the free gift and bestowment of God, and is *apprehended* by faith.—(After D. 163.)

This also the
doctrine of
the Fathers.

Bernard.

“The robe
that covers
two.”

III. *This* also is the doctrine of *the Fathers*.

“I will speak of THY RIGHTEOUSNESS ALONE, O Lord,” says Bernard, Sermon 61 in Cant., “for that also is mine! for verily Thou art made unto me righteousness by God. Have I any reason to fear lest Thy one righteousness should prove insufficient for us both? No; it is not a robe so scanty as not to cover two.”*

Greg. Nyssa.
That right-
eousness after
which it is
blessed “to
hunger and
thirst.”

Gregory of Nyssa, on the words, “Blessed are they who hunger and thirst after righteousness,” saith, “By this mention of righteousness, the Lord, who is made unto us wisdom and righteousness and sanctification and redemption,

* Col. 1073, vol. ii. Ed. Migne.

seems to me to set forth HIMSELF AS THE OBJECT OF EAGER DESIRE to His hearers.*

Part I.
The
Satisfaction
and Obedience
of Christ
Justifying
Righteousness.

"We are made the righteousness of God in Him," says *Jerome*.† "not our own righteousness; neither righteousness in ourselves." ("Justitia Dei, in ipso: non nostra; nec nobis.") *Jerome*.

"Since a man incurred the debt," says *Bernard*. *bernard*, Ep. cxc., "a man hath also paid it. For, saith he, if one died for all, then all died; THAT, as is evident, the satisfaction of one may be imputed to all, even as that one hath borne the sins of all. Neither now can there be found one distinct person who hath forfeited and another distinct person who hath made satisfaction. BECAUSE THE HEAD AND THE BODY IS ONE CHRIST. THE HEAD therefore hath satisfied FOR THE MEMBERS; CHRIST FOR HIS OWN BOWELS." ‡

Bernard.
Adam and
Christ.

"The head for the body"—
"Christ for His own bowels."

"That therefore which Paul expecteth is a crown of righteousness; BUT OF GOD'S RIGHTEOUSNESS: NOT HIS OWN." ("Corona justitiæ SED JUSTITIÆ DEI, NON SUÆ." §)

What Paul expected.

Anselm, Archbishop of Canterbury from A.D. 1093 to 1109, prescribed certain interrogatories and exhortations to be addressed by the priest to the sick man when at the point of death. These questions and admonitions found their way into most of the ordinary service-books "for the Visitation of the Sick" in use in the

Anselm's Interrogatories.
"The very foundation of all our comfort."

* Orat. 4 de Beatitud., col. 1245, tom. i. Ed. Migne.

† Comment. on 2 Cor., p. 786, tom. xi. Ed. Migne.

‡ Cap. vi., col. 652, tom. ii., vol. i. Ed. Bened.

§ Bernard, de Grat. et Lib. Arbit., col. 624, vol. i. Ed. Bened.

Part I.
The
Satisfaction
and Obedience
of Christ
Justifying
Righteousness.

—
*Anselm's In-
terrogatories.*

Roman Church: nor had they been expunged from them *so late as the year 1612*, almost a hundred years after that in which *Luther* posted up his famous *Theses* upon the church-door at *Wittenberg*.

Amongst those interrogatories are these:—

"*Priest*: Dost thou believe that thou canst come to glory, *not by thine own merits*, but by the merits and passion of our Lord Jesus Christ?

"Let the sick man reply, I do so believe.

"*Priest*: Dost thou believe that our Lord Jesus Christ *did die for our salvation*; and that *no one can* be saved by his own merits, or in any other way but only by the merit of His passion?

"Let the sick man reply, I do believe."

"Of these interrogatories," says *Cardinal Hosius*,* "this is the last:—"

"*Priest*: Dost thou believe that thou canst not be saved but only by the death of Christ?

"The sick man answers, Even so I believe.

"*Priest*: Go to, therefore, as long as thy soul remaineth in thee, *place thy whole confidence* in this death alone; *have confidence in no other thing*; *commit thyself* wholly to His death; in this *cover thyself* wholly; *intermingle thyself* wholly in His death; FORSAKE THYSELF WHOLLY; *enwrap* thy whole self in His death. And if the Lord desire to judge thee:—say, O Lord, I oppose the death of our Lord Jesus Christ betwixt me and Thy judgment. *Not*

* Opera; two vols. in one; Ed. Colon. 1639; British Museum, 13, d. 10; p. 291.

otherwise do I contend with Thee. And if He say unto thee that thou art a sinner:—say, O Lord, I put the death of our Lord Jesus Christ between Thee and my sins. If He have said to thee that thou hast merited damnation:—say, O Lord, I place the death of our Lord Jesus Christ *betwixt me and my bad merits*; and I offer *His merits* instead of the merit which I ought to have and yet have not. If He have said that He is *angry with thee*:—say, O Lord, I oppose the death of our Lord Jesus Christ *betwixt me and Thine anger*.”

Part I.
The
Satisfaction
and Obedience
of Christ
Justifying
Righteousness.
—

These interrogatories are found in the “*Ordo Baptizandi et Visitandi*,” published at Venice, 1575, fol. 34; in that published at Paris, 1575, fol. 35, a; in that published at Venice, 1585, fol. 116, b; in the *Roman Sacerdotal*, published at Venice, 1564, fol. 114; and in that of *Pope Gregory the XIIIth*, published at Rome, 1584, pp. 379–381.

From these works they were *ordered to be expunged* by the *Spanish Inquisitors*, in the two Indexes put forth by them in the years 1584 and 1612. “From which dates,” says *Archbishop Ussher*, who first gave to these questions and answers their due importance amongst Protestants,—“From which dates we may easily observe HOW LATE IT IS SINCE OUR ROMANISTS IN THIS MAIN AND MOST SUBSTANTIAL POINT, WHICH IS THE VERY FOUNDATION OF ALL OUR COMFORT, HAVE MOST SHAMEFULLY DEPARTED FROM THE FAITH OF THEIR FATHERS.” *

* *Ussher's Reply to a Jesuit's Challenge*, p. 568.

Part II.
The
Righteousness
of Christ
ours by
Imputation.

II. *Second Position.*

THE RIGHTEOUSNESS OF CHRIST OURS BY IMPUTATION.

Our *second position* is:—That THE RIGHTEOUSNESS OF CHRIST IS MADE OURS BY IMPUTATION.

This the uniform teaching of the Holy Scriptures.
Concerning the justified.

2 Cor. v. 19;

I. *This is the uniform teaching of the Holy Scriptures.*

1. *Concerning the justified*:—Thus we read, 2 Cor. v. 19, that “God was in Christ reconciling the world unto Himself, NOT IMPUTING their trespasses to them.”

Rom. iv. 6–8.

In Rom. iv. 6–8, “the happy man” is he “to whom God IMPUTETH RIGHTEOUSNESS without works,” and “to whom the Lord will NOT IMPUTE sin.” There is here *an imputation* and a *non-imputation*. THE SIN which is truly *his own* is not imputed; THE RIGHTEOUSNESS which is *not his own*, as produced by him, *that* is imputed to him. And it is worthy of observation that, in quoting David, Paul stops short where he does. Had he added the next clause a colour might have been given to the notion that our *guilelessness of heart* justifies us. The Scriptures are eloquent by their very silence. The freedom from guile there commended *is in all the justified*: but to have mentioned it here might have imperiled the doctrine of “forensic justification.” The Holy Spirit has therefore not mentioned it. Every thing in this justification, every thing in the scriptures just quoted *is by imputation*.

2. Similar are the declarations of the Scriptures *concerning Christ*.

"He died *the Just One* instead of *the unjust*." (1 Pet. iii. 18.) "He bare *our sins* in his own body." (1 Pet. ii. 24.) And so in Rom. v. 17-19, Adam is opposed to Christ; the one *fœderal* head to the other; the influence of the one upon those united to him, with the influence of the other upon those united to him; sin is opposed to righteousness; condemnation to justification, and death to life: but that which makes the contrast all the more forcible is, that the apostle opposeth *the act* of the one, to *the act* of the other; the disobedience of the one, to the obedience of the other; the one sin, to the one righteousness.

Every thing in this passage is *by imputation*. The apostle says not one word of *the depraved nature* which, by ordinary generation, we derive from Adam; nor of that regenerate one which by the Spirit we receive from Christ. He treats of THE ACT AND GUILT of Adam, which were THE ACT AND GUILT of those in him; and of THE ACT AND RIGHTEOUSNESS of Christ, which become the righteousness and justification of those who, by faith, are in Him; but which are *no more of their own production*, no more *properly their own*, than is the *particular act* of Adam in eating of the forbidden tree.

Christ does for us what we could not do. His doing and dying are by God imputed to us, and on account of them we are dealt with as righteous; they are made consciously *our own* by

Part II.
The
Righteousness
of Christ
ours by
Imputation.
Concerning
Christ.
1 Pet. iii. 18,
ii. 24.
Rom. v. 17-19.

Part II.
The
Righteousness
of Christ
ours by
Imputation.

faith : because by faith we become actually and consciously united to Him. Our union with Adam is real : so is our union with Christ. The acts of the one are made over to us : so are the acts of the other. By virtue of the one we are guilty and are condemned : by virtue of the other we are righteous and are justified.

Augustine.

Thus *Augustine* teaches : *—

“ The apostle says, As in Adam all die, even so in Christ shall all be made alive.

“ Who from Adam ? ”

“ Who are those that appertain to Adam ?

“ All that are born from Adam.

“ Who from Christ ? ”

“ Who are those that appertain to Christ ?

“ All who are born through Christ.

“ Why are all in sin ?

“ Because no man is born exclusively of Adam (*præter*).

“ All who are from Adam, with sin, are sinners :

“ All who are justified through Christ are righteous ; *not in themselves, but IN HIM.*”
(“ Non in se ; sed in illo.”)

Gal. iii. 13.

In Gal. iii. 13, it is written, “ Christ was made A CURSE for us.”

He was so made, because He was our Substitute ; because our sins were *reckoned* to Him, and were made *His* ; as if He, the Sinless One, had committed them. According as it is written, 2 Cor. v. 21,—“ He was made SIN for us, that we might be made THE RIGHTEOUSNESS OF GOD IN *Him.*” *Sin* is here opposed to the *righteousness of God* ; and *imputation* answers

2 Cor. v. 21.

* Tract iii. in Evan. Joann., t. iii., p. ii. Ed. Bened., col. 308.

to *imputation*. In the same sense in which He was "made sin," in that and in none other, are we, according to this passage, made "the righteousness of God in Him."

Part II.
The
Righteousness
of Christ
ours by
Imputation.

"How was *Christ made sin* for us?" asks *Bp. Beveridge*, article xi., p. 4. "Not by our sins *inherent in Him*; that is *horrid blasphemy*: but by our sins *imputed to Him*; that is *true divinity*. And as He was made sin for us, not by the *inhesion* of our sins in Him, but by the *imputation* of our sins to Him; so are we made the righteousness of God in Him; *by the imputation of His righteousness to us*, not by the *inhesion* of His righteousness in us. He was accounted as a sinner, and therefore punished for us; we are accounted as righteous, and therefore glorified in Him. *Our sins* were laid upon Him, and therefore he died for us, *in time*; *His righteousness* is laid upon us, and therefore we shall live with Him, *in eternity*. Thus was the innocent punished, as if He were guilty; that the guilty might be rewarded, as if they were righteous. He was accounted a *sinner* for us, and therefore *condemned*; we are accounted as righteous in Him, and therefore justified."

*Bishop
Beveridge.*
"Horrid
blasphemy and
true divinity."

Chrysostom writes thus: *—

Chrysostom.

"He made, says the apostle, a RIGHTEOUS person to be A SINNER, in order that He might make *sinner*s righteous. Nor doth he merely say this: for in truth he says *that which is much more forcible*; inasmuch as he propounds THE VERY QUALITY, and not simply THE HABIT; for

* Homil. xi., Ep. post ad Cor., tom. iii. p. 611. Eton.

Part II. he saith not, God made him to be a SINNER but
 The Righteousness of Christ ours by Imputation. SIN,—not *ἀμαρτωλὸν* but *ἀμαρτίαν*. Nor does he alone say ‘Him who never sinned,’ but ‘Him who never knew sin;’ and all this in order that we might become, he does not say *righteous*, but RIGHTEOUSNESS;—not *δίκαιοι*, but *δικαιοσύνη*; and that the righteousness of GOD too.”

“Not a sinner but SIN.”

Augustine. In his *Enchiridion to Laurentius*, c. xli.,* *Augustine* treats of the spotless human generation of the Son, and thus proceeds:—

Righteousness not our own, but of God; nor in us, but in Him.

“He himself therefore committing no sin; yet by reason of the likeness of the flesh of sin in which He had come, He was Himself also called SIN; being to be sacrificed to wash away sin. For since in the old law sacrifices for sins were called SINS; *that* He TRULY was made, of which they were only the SHADOWS. Hence the apostle, after he had said, ‘We beseech you, for Christ, to be reconciled to God;’ straightway adds and says,—‘Him *who knew no sin*, He made SIN, for us, that we may BE THE RIGHTEOUSNESS OF GOD in Him.’ He therefore SIN as we RIGHTEOUSNESS: nor *that* OUR OWN; but OF GOD: nor IN US; but IN HIM! As He SIN: not HIS OWN; but OURS: which that it had place NOT IN HIM, BUT IN US, He shewed most clearly by the *likeness* of the flesh of sin in which He was crucified.”

Ep. ad Diog. In the Epistle to Diognetes, perhaps *the oldest of all uninspired* Christian records, we have these words:—

* De Fide, Spe et Caritate, c. xli. Ed. Bened., t. vi., col. 212, f.

"When our unrighteousness had come to the full; and when it was perfectly manifest that *punishment and death* might be expected as its wages; and when the time was come when God had prepared to manifest His own goodness and power; according to the single love (*μία ἀγάπη*) of His exceeding philanthropy, (*ὑπερβαλλούσης φιλανθρωπίας*;) He hated us not, nor rejected us, nor remembered our evil deeds: but He long bore with us, *Himself saying that He took upon Him our sins*. He gave His own Son the ransom for us; (*λύτρον ὑπὲρ ἡμῶν*;) the holy for the lawless; the good for the bad; the just for the unjust; the incorruptible for the corruptible; the immortal for mortals. For what save His righteousness could cover our sins? In whom *was it possible* (*δυνατὸν*) that we (*ἡδυνήθη*) lawless and ungodly should be justified save in the Son of God alone? *O the sweet exchange! O the unsearchable operation! O the unexampled benefits! that the transgressions of many should be hidden in one righteous Person; and that the righteousness of one should justify many transgressions.*" *

Part II.
The
Righteousness
of Christ
ours by
Imputation.

"The sweet
exchange."

This is all in accordance with that old prophecy, Isa. liii. :—

This all agrees
with that old
prophecy, Isa.
liii.

"He was wounded for our transgressions; bruised for our iniquities: the chastisement of our peace was upon Him; and we are not healed but by His stripes." (Ver. 5.) "The Lord laid on Him the iniquities of us all." (Ver. 6.) "For

* Ep. ad Diog. in Opera Just. Mart., p. 238. Ed. Bened.; Br. Mus., 16, h, 5.

Part II.
The
Righteousness
of Christ
ours by
Imputation.

the transgression of the people was He stricken." (Ver. 8.) "His life was made *an offering for sin*." (Ver. 10.) "He justifies many *because* He hath borne their iniquities." (Ver. 11.) "He was numbered with the transgressors: He bare the sins of many; and made intercession for the transgressors." (Ver. 12.)

Why some re-
ject this doc-
trine?

II. It is written in the Scriptures:—that "Satan hath blinded the minds of them that believe not."

It is written again:—

"God shall send them strong delusion, that they may believe a lie; that they all may be damned who believe not the truth."

Certainly, if these things had not been written, bad as fallen humanity is, it would have been incredible that any man should have read such passages as these, and not have seen in them, the sinner and his Substitute; justice and the Church's Surety; sin and the penalty for sin; infinite love, in perfect righteousness, providing a way of escape for the guilty.

No salvation
without im-
putation.

III. "But," say some, "God is a Father, tender to all His creatures. He *can* pardon, and *will* pardon, *without satisfaction*. This *substitution* of Christ for sinners is *unnecessary*. Without any substitution, without any intervention of an atoning Mediator, he will find a way, by and by, by which to fold every creature in the universe, even Satan himself, in tenderest love beneath His paternal wing."

If this be so, what means that *thrice-repeated prayer*, presented by the Mediator, not upon

His knees, but lying flat upon His face, on that last fearful night, in His terrible agony? Surely the Father never loved His Son more than He did *then!* and surely the Father heard and answered *that prayer*; for "Him the Father heareth always;" and no prayer of *His* can remain unanswered. What then was *the answer* to that prayer?—"My Father, if IT BE POSSIBLE, let this cup pass away from me!" The answer was this:—"Escape for *Thine own* is IMPOSSIBLE, except Thou drink it!" "God cannot be just, and yet the Justifier of the ungodly, if Thou drink it not!" "In no other way can God be a just God and yet a Saviour!" "Mercy and truth cannot meet together, righteousness and peace cannot embrace each other, if *this cup* be not emptied by Thee—the Father's Beloved One!" If God would pardon to *Thine own* iniquity and transgression and sin, He can, BY NO MEANS, CLEAR Thee. Thou must pay *the very last furthing!*

Then, let me drink it! says the Mediator; and chilly, and cold, and terror-causing as it was,

"He drank it quite up
That sinners might live!"

Why will men not learn? Why will professing ministers of the religion of Jesus, talk of the Father's love, *while* they wilfully shut their eyes to this most awful scene in

"Gloomy, dark Gethsemane!"

Surely, *this narrative* was written for our learning! Miserable is the man who cannot under-

Part II.
The
Righteousness
of Christ
ours by
Imputation.

"Father, if it
be possible!"

Part III.
This
Imputation no
Fiction.

stand that grand lesson which it teaches:—*that* THE JUST GOD CAN NO MORE PARDON THAN HE CAN JUSTIFY WITHOUT A RIGHTEOUSNESS WHICH IS IN EVERY RESPECT THE FULFILLING OF THE LAW! Surely if He could, Gethsemane and Calvary never would have witnessed those untold agonies! But *this* “IF IT BE POSSIBLE” *excludes all possibility.*

Ah! well might the Redeemer say, “Thou hast loved THEM AS *Thou hast loved ME!*” (John xvii. 23.)

“If any man love not the LORD JESUS CHRIST, let him be Anathema-Maranatha!”

III. *Third Position.*

THIS IMPUTATION NO FICTION.

THE IMPUTATION to us of the righteousness of Christ is NO MERE FICTION. That righteousness becomes, *by faith and in virtue of our union with Christ*, most truly OUR OWN.

Sneers and
misrepresenta-
tions of the
adversaries.

I. Our adversaries do not think our doctrine of justification deserving of anything like a *serious refutation*. They think they have done quite sufficient when they have sneered at “*the fiction of forensic imputation*,” or have solemnly warned their hearers against the terms “forensic” and “imputation,” and “all the ideas which cluster around them.”

Statements
made by us,
shewing that
we take *impu-
tation* to be a
reality; which
statements
they habi-
tually ignore.

So acting, they either *wilfully pervert* our teaching; or, *in utter ignorance* of it, they attempt to deal with that which they do not understand. They talk of “imputation,” as if

we held it to be an idle fiction in the Infinite Mind; they represent us as saying that *he is justified* whose *romantic imagination* has *invented an unreality*; and they pretend that we hold a man to be a *believer* and to be *justified who lives habitually in ungodliness*. So teaching, they choose to forget some of our *plainest* statements; and some of those which are *most frequently* on the lips of *all* of us.

Part III.

This Imputation no Fiction.

1. We invariably say that HE WHOM GOD JUSTIFIES, HE ALSO, AND AT THE SAME TIME, REGENERATES; that the one blessing never is without the other. It does not follow that because we will not ascribe justification to our sanctification, that therefore we deny sanctification, or ignore holiness of heart and life.

The justified also regenerated.

No unreality could bring with it such results.

To “dress an *Æthiopian* in white garments and call him white,” does not represent our doctrine. Let the nature of the *Æthiopian* be changed as well as his garments, and at the same time with them; let it be shewn that he is no longer black as he was; but is even now, though imperfectly, yet, in a good sense, WHITE; let it be made clear that, in virtue of this change, his whole nature will, by and by, be seen to be as perfectly white as are his garments; let this be done, and we will then grant that this *Æthiopian* is, not altogether, but in some respects, a tolerably fair representation of our doctrine of justification.

“The *Æthiopian* in white.”

2. ADAM’S ACT OF TRANSGRESSION IS, WE SAY, IMPUTED TO THE WHOLE RACE.

Adam’s transgression imputed to the whole race.

Is that imputation a mere fiction? Are not its

This imputation a reality.

Part III.
This
Imputation no
Fiction.

consequences realities? Do we not all feel that they are? What then those deep and loud and bitter *groans of the whole creation*, upon which the apostle so emphatically dwells? Is not the penalty, *death*, exacted "even from those who have not followed the example of Adam," in transgressing? If it be not, whence come those pains and griefs and cries, and that actual dissolution which, with so much commiseration, we witness *even in mere infants?*

Our sins im-
puted to the
sinless Re-
deemer.

This imputa-
tion no fiction.

3. We say that OUR SINS WERE IMPUTED TO THE SINLESS REDEEMER. *In no other way than by IMPUTATION COULD they have been HIS; and yet He speaks of them as HIS OWN; and how truly and how fearfully he felt the pressure of them we may see in Psalms like the 22d, the 40th, and the 130th.*

Augustine.
Why Christ
says "*My*
sins."

"Why does he say MY SINS?" asks Augustine,* "unless that because for our sins, He Himself prays; and that He hath made OUR SINS to be HIS OWN SINS; in order that he might make HIS OWN RIGHTEOUSNESS to be OUR RIGHTEOUSNESS. . . . He spake concerning ME, concerning THEE, concerning HIM; for He sustained the part of HIS OWN BODY, that is THE CHURCH."

"His body the
Church."

After the example of these two *imputations*, we teach that we are, in the estimation of the Judge, JUSTIFIED BY THE IMPUTATION to us of the righteousness of Christ. We teach also, that THAT IMPUTATION IS NO FICTION.

This the teach-
ing of all our
divines.

II. THIS IS THE UNIFORM TEACHING OF ALL

* Ps. xxi, col. 95, t. iv., v. 1.

OUR DIVINES; *and it is the doctrine of the* Part III.
 CREED-BOOKS *of all the Reformed Churches. It* This
was the doctrine of the Church FIFTEEN HUN- Imputation no
 DRED YEARS BEFORE THE REFORMATION; *and* Fiction.
it can be MOST EASILY PROVED OUT OF THE NEW As an example
 TESTAMENT. of the clear-
 ness with
 which they
 set out that
 justification by
 this imputa-
 tion, is justifi-
 cation by no
 mere fiction,
 Bp. Davenant
 quoted.

1. Bishop *Davenant* may be quoted, as a specimen of the clearness with which our old English divines presented this truth.

“We openly affirm that the *righteous* God justifies no one, that is, absolves him from guilt, declares him just, and accepts him to *eternal life* *which is the reward of righteousness*, UNLESS BY *Seven extracts from him:—*
 THE INTERVENTION OF A TRUE AND PERFECT “The right-
 RIGHTEOUSNESS, which also BECOMES TRULY eousness of
 THE RIGHTEOUSNESS OF THE JUSTIFIED PERSON Christ becomes
 HIMSELF! Consequently THIS ASSERTION is truly the
 BOTH FALSE AND FOOLISH, ‘that the justifica- righteousness
 tion of the sinner is, with us, nothing else than of the justi-
 a mere fiction of law; since in the meantime, he fied.”
 who is justified is not made a PARTAKER of “The false
 true righteousness.’ ON THE CONTRARY, WE and foolish as-
 AFFIRM, that no one is justified, but he upon ssertion.”
 whom God BESTOWS a righteousness *so complete*
and perfect that God, in beholding him, CANNOT
 BUT REGARD AS RIGHTEOUS THE PERSON UPON
 WHOM THE SAME IS BESTOWED.” *

“It is not *imaginary* although *imputed*: be- “Not imagin-
 cause the imputation of God renders it *no less* ary although
rightfully OURS *than if it were inherent* in us; imputed.”
 for it is a *puerile and foolish* notion to suppose

* Davenant, p. 159.

- Part III. that nothing can be *truly* and *solidly ours* except
 This Imputation no in the sole way of *inherency*." *
- Fiction. "The act of justifying on the part of God is
 Justification not a bare forensic declaration, resting on no
 "not a bare forensic declaration." foundation; for it contains in the first place A
 VALID GIFT OF TRUE AND PERFECT RIGHTEOUS-
 NESS, on which is founded the sentence of the
 Judge that we are just." †
- "Efficacious application." "It is *not our* opinion that justification is
 mere imputation; but imputation founded upon
 A TRUE AND VALID BESTOWAL of the thing im-
 puted, and in AN EFFICACIOUS APPLICATION of
 the same." ‡
- Righteousness "Our position is, that the righteousness by
 "true and real." which we are justified is *not* FANCIFUL and
 FICTITIOUS, but TRUE and REAL." §
- "No fiction of the mind." "Imputation does not denote a fiction of the
 human mind, but the EFFICACIOUS APPOINT-
 MENT of God, and MOST ENTIRE BESTOWAL of
 THE THING." ||
- "United into one person with Christ." "We hold that justification consists in this
 imputation, *not only because* Christ covers us
 with His righteousness; *but much more because*
 He BESTOWS HIS RIGHTEOUSNESS UPON US.
 Nor do we say that God regards us as right-
 eous, merely because He looks upon us *as*
 covered with the righteousness of our Redeemer:
 but because, according to His own appoint-
 ment, he regards all who believe, and are
 UNITED INTO ONE PERSON WITH CHRIST, as be-

* Davenant, p. 174.

† Ibid., p. 165.

‡ Ibid., p. 171.

§ Ibid., p. 175.

|| Ibid., p. 188.

come TRULY PARTAKERS OF HIS RIGHTEOUSNESS AND OBEDIENCE." *

Part III.
This
Imputation no
Fiction.

2. The Romanists and their modern advocates are alike possessed of *that* notion which Bp. Davenant designates as "*puerile and foolish*." They both talk as if nothing could be *our own* which we do not carry about with us in our own bowels. They both *foolishly* and *falsely* assert that our doctrine of justification is, that "by a *mere fiction of law* the sinner is justified," and that "in justification he is not *made partaker of true righteousness*."

It is easy, from passages like these, to see *why the old authors are decried by our New-Theology men*. They constantly find their own notions described in them as "*puerile*" and "*foolish*;" their statements as "foolish" and "false;" and their doctrines as "Papistical" and "Pelagian." Such portraiture is undoubtedly far from "flattering." Nor are matters improved when it is made quite manifest that the likeness is drawn "to the very life."

III. *Imputed to us, the righteousness of Christ* DOES MOST TRULY BECOME OUR OWN; and never can this righteousness be, at any time, said to be SEVERED FROM THE JUSTIFIED PERSON; and that on account of these *three things*:—

This righteousness truly our own; and never can be severed from the justified.

Three reasons.

First, THE NATURE OF THIS IMPUTATION.

1st, The nature of this imputation.

It is not the accounting to us of a *righteousness which does not belong to us*; as, in his own mind, a boy can impute *blackness to a swan*, or

* Davenant, p. 177.

Part III. *whiteness to a crow.* It is not even the *bare*
 This *reckoning* to us of something which, in our own
 Imputation *no* minds, we conceive of, *as put down to our ac-*
 Fiction. *count; but with which, in reality, we have not*
any true connexion. God imputing to us Christ's
 righteousness, does most truly make that right-
 ousness OUR OWN, BY BESTOWING IT UPON US.
 He takes us INTO *Christ*, and so makes *Christ*
and all his merits OURS!

Illustration— The Queen takes up a pauper. Of her “own
 The Queen royal will and pleasure, and by her own mere
 ennobles a motion,” she elevates him to the peerage. She
 pauper. imputes to him nobility. Is he not *therefore*
 most truly ennobled? Is this imputation *a mere*
fiction? Does it follow that, because nobility
 is imputed, it is therefore *not his own?* This
 imputation *does not infuse into him any new*
qualities, because of which he becomes inter-
 nally *a peer*: there is nevertheless a sense in
 which nobody hesitates to say that such a man's
 “blood is ennobled.”

This, after all, is but a VERY INADEQUATE
representation of that righteousness which we
 attain through Christ.

2d, The nature *Second, THE NATURE OF JUSTIFYING FAITH.*
 of justifying *This faith is not an idle, unproductive notion.*
 faith. *It is not dead; but living and active. It is not*
 This faith *something by which we conceive of ourselves as*
 never a dead *interested in that which is infinitely removed*
 faith. *from us. It is the hand by which we grasp the*
 Illustrations. *Saviour near to us; MAKING HIM, with all His*
wealth and all His righteousness, OUR OWN: so
that, in having Him, we become both righteous

and rich. It is *the tendrils* by which the branches of the vine do cling around their all-supporting stem: it is also *the common vessels* by which, from *the root*, the sap is conducted to the branches and leaves. It is that system of *nerves* by which all the parts of the body are consciously connected with *the head*. It is that great *artery, the aorta*, by which from *the heart* life is conveyed; so that by its habitual action the very lowest extremities are continually invigorated and warmed. NO PROTESTANT HAS EVER ATTRIBUTED JUSTIFICATION TO A DEAD FAITH. They who argue as if they had, contend with their *own fancies*; fight with an invention of their own dreams; and do but beat the air.

Part III.
This
Imputation no
Fiction.

Third, THE NATURE OF THE BELIEVER'S CON-
NEXION WITH CHRIST.

3d, *The nature
of the believer's
connexion with
Christ.*

That connexion is *nothing less than* A MOST

VERITABLE UNION. "A great mystery," but A

This a veritable
union.

LITERAL FACT; and a great mystery, BECAUSE

a great fact. "He dwells in us." "We are

"He dwells in
us."

members of His body, of His flesh, and of His

bones." Can any union be *closer* than that

"Members of
His body."

expressed in these words? But such is the

union of every poor sinful believer with Jesus

Christ. We are *the vine branches* united to the

"Branches of
the Vine."

Living Vine. Is not this a *real* union? We

are united in holy wedlock with Him who hateth

The holy wed-
lock, and its
laws.

putting away; and who is the Author of that

marriage law—"They two shall be one flesh."

Surely *this* is a real union, and all the conse-

This union no
idle fiction.

quences which flow from it are *realities*. Each

one is an *absolute verity*. Nothing here is *fan-*

Part III.
This
Imputation no
Fiction.

Imputation
and reality
not, of neces-
sity, opposed.

ciful; nothing fictitious. Yet *this reality* does not, of necessity, exclude law and imputation. Imputation and reality are not necessarily opposed. By imputation, and by fact, and altogether according to the law, the goods and substance of either of the married persons do become common to them both; and so our sins, our poverty, our degradation are no longer ours: they are Christ's! and Christ's wealth, His righteousness, His kingly titles, His royal dignity do all become the property of the Church—His wife. (Jer. xxxiii. 16 with Jer. xxiii. 6.) They can no more be taken from her *than He can*. They are *truly* hers.

Paleario.

“What the
one hath is also
the other's.”
A most exquisite
passage!

“God,” saith *Paleario*, (chap. iv.,) “hath married His only-begotten and dear Son to the believing soul, which hath not anything peculiarly her own, SAVE ONLY SIN; and yet THE SON OF GOD hath not disdained to take her *for His well-beloved spouse*, TOGETHER WITH HER PECULIAR DOWRY, WHICH IS SIN! And now, by reason of the union which is in this holy marriage, look, WHAT THE ONE HATH IS ALSO THE OTHER'S!

“Jesus Christ therefore saith thus:—*The dowry* of man's soul, my dear wife, *that is, to wit*, her sins and transgressions of the law, God's wrath against her, the boldness of the devil over her, the prison of hell and all other her evils, are become mine, and are in my power to do what I list with them. Wherefore it is at my choice to deal with them at my pleasure; and therefore I will blot out the

handwriting which is against the soul of my wife; I will take it out of the way; I will fasten it to my cross, in mine own body; and in the same will I spoil principalities and powers, and make a show of them openly, and triumph over them and consume them utterly to nothing!"

Part III.
This
Imputation *no*
Fiction.

"Now when God saw His Son, who knew no sin, neither had any sin in Him, thus willingly taking on Him the foulness of our iniquity, He made Him to be sin for us, even the very sacrifice for our sins, and did sharply punish our sins in Him, putting Him to death, even the death of the cross. *Howbeit*, forasmuch as He was His well-beloved and obedient child, He would not leave Him to death,—but raised Him from the grave, giving Him all power in heaven and in earth, and set Him at His own right hand in glory!"

"Now, then, the wife, likewise, *with exceeding great joy*, doth say:—The Realms and Kingdoms of my most dear Husband and Saviour are mine! By Him I am an heir of heaven! My Husband's riches, that is, to wit, His holiness, His innocency, His righteousness, and His Godhead, together with all His virtues and might, *are mine, and for me!* and, therefore, IN HIM, I am holy, innocent, righteous, and godly, and there is not any spot in me! I am well formed and fair; inasmuch as my beloved Husband hath not any blemish in Him, but is altogether goodly and fair! and, since that He is wholly mine, and so consequently all that

Part III.
This
Imputation *no*
Fiction.

He hath is mine, and all that He hath is pure and holy, it followeth that I also am pure and holy!" And then follows a recapitulation of those things in Christ which are put down to our account, and which do *so* become ours *that we cannot but* be looked upon as righteous in them:—His *spotless humanity*, justifies our depraved fallen humanity; His *sacrifice*, removes from us the curse; His *perfect obedience*, becomes to us that meritorious righteousness to which, in the law, the promise of eternal life is made!

In the course of this, Paleario says:—

"The love and union which is betwixt the soul of the true Christian, and the Bridegroom Jesus Christ, maketh all the works of *either* of them to be *common to them both*: by reason whereof a man may say that a Christian hath done all the self-same works which Christ did; forasmuch as the works of Christ are the works of the Christian; because He hath done them for him. Verily a man may say that a Christian hath been nailed to the cross, buried, raised again, is gone up into heaven, become the child of God, and made partaker of a Divine nature! On the other hand, the works of a Christian man are the works of Christ; because it is His will to take them for *His*! and *forasmuch as they be imperfect*, and He thoroughly perfect, and cannot away with any imperfect thing, HE HATH MADE THEM PERFECT WITH HIS VIRTUES; to the end that HIS DEAR WIFE SHOULD BE AL-

WAYS JOYFUL AND WELL-CONTENTED, AND NOT AFRAID OF ANYTHING; assuring herself that, although there be yet still some default in her works, yet notwithstanding they be acceptable to God IN RESPECT OF HIS SON, UPON WHOM HE HATH HIS EYES ALWAYS FASTENED! O the unsearchable goodness of God! How greatly is the Christian bound unto God!"

Part III.
This
Imputation no
Fiction.

"Christ," saith *Hooker*, (§ 6,) "hath merited *Hooker*. righteousness FOR AS MANY AS ARE FOUND IN HIM. *In Him God findeth us if we are faithful, for by faith we are incorporated into Christ. Then although in ourselves we be altogether sinful and unrighteous, yet EVEN THE MAN WHO IS IMPIOUS IN HIMSELF, full of iniquity, full of sin; him being found in Christ through faith, and having his sin remitted through repentance; him God upholdeth with a gracious eye; putteth away his sin, by not imputing it; taketh quite away the punishment due thereunto, by pardoning it; and accepteth him in Jesus Christ, AS PERFECTLY RIGHTEOUS, AS IF HE HAD FULFILLED ALL that was commanded him in the law; shall I say MORE PERFECTLY righteous than if himself had fulfilled the whole law? I must take heed what I say! But the apostle saith, God made Him to be sin, for us, who knew no sin; that we might be made the righteousness OF GOD in Him. SUCH WE ARE in the sight of God the Father, AS IS THE VERY SON OF GOD HIMSELF. Let it be counted folly, or frenzy, or fury, whatsoever; it is OUR COMFORT AND OUR*

"The impious
MORE right-
eous than if he
had fulfilled
the whole
law."

Part III. WISDOM. We care for no knowledge in the
 This world but this: that man hath sinned; and
 Imputation no God hath suffered. That God hath made Him-
 Fiction. self *the* Son of Man; and that men are made
 "We care for no knowledge in the world but this."
 THE RIGHTEOUSNESS OF GOD."

THE END.

ANALYTICAL TABLE OF CONTENTS.

LECTURE I.—SANCTIFICATION.

	PAGE
PART I.—THE TERM SANCTIFICATION, . . .	3
§ I.—SOURCE OF THE ERRORS; <i>ἀγιασμός</i> AND KINDRED TERMS DEFINED.	
<i>Parkhurst. Sanctification is "separation."</i>	
§ II.—THE ETYMOLOGY VERIFIED, . . .	4
1. <i>Things</i> sanctified :—Our food, "the gold," "the gift."	
2. <i>Persons</i> sanctified, . . .	5
"The Name," God, the Eternal Word.	
3. <i>This definition makes clear a whole series of New Testament expressions,</i> . . .	7
The Temple, its courts, vessels, services, all "holy;" Mount Sinai "holy;" the Apostles and Prophets all "holy;" the Old Testament Scriptures "holy;" the "root" of Israel and his "first-	

fruits" holy; the kiss of peace	PAGE
"holy;"—the title "saints;"—the	
wretched apostate (Heb. x. 29) "sanctified,"	8

PART II., § I.—IN WHAT SENSES BELIEVERS IN CHRIST ARE SAID TO BE SANCTIFIED? . . . 10

1. There are TWO. How distinguished the one from the other? The two compared.
2. When each is preached? 11
3. The Holy Spirit makes us partakers of each, 12
4. The Spirit's act, in separating us, itself called a "sanctification." Texts.
5. Both sanctifications *truly*, if not consciously, ours when we believe in Christ. Neither is the property of any unbeliever, 13
6. Yet in a good sense *the whole Church* is said to have been sanctified *when Christ died*, 14
7. Nay even in eternity itself, 15
Bengel on that "vocula momentosissima"—
πᾶν, 16

PART II., § II.—THE FIRST SANCTIFICATION.

1. CHRIST IS OUR SANCTIFICATION. Texts, 17
 Heb. ii. 11, xiii. 12, x. 10; 1 Cor. i. 2, vi. 11,—*Hodge*; Col. ii. 10; Eph. i. 6; Rom. viii. 29; 1 John iv. 17; 1 Cor. i. 30;—
 On this text *Alford*, *Bengel*, *Hodge*.
2. The Heidelberg Catechism; "the Homily of Justification;" *Aonio Paleario*, 21

ANALYTICAL TABLE OF CONTENTS.

141

3. 1 Cor. i. 30. <i>Righteousness and Sanctification</i>	PAGE
—distinction between them:—how each respects the believer and the law,	22
4. The Love, the Joy, the Peace of the Believer in this Sanctification. "He hath ceased from his own works." <i>The Sabbatism. Paul Gerhard,</i>	24
PART II., § III.—THE SECOND SANCTIFICATION.	
WE OURSELVES MADE PERFECT,	25
I. EXHORTATIONS TO IT: <i>two classes</i> of Exhortations.	
1. <i>First Class</i> :—from <i>peculiar circumstances of individual churches. Examples—</i>	
1. The Corinthians— <i>Alford,</i>	26
2. The Thessalonians— <i>Bengel,</i>	27
3. The Hebrews.	
"Holiness without which no man shall see the Lord," sense of this passage— <i>Bengel.</i>	
2. <i>Second Class,</i>	29
Exhortations drawn from the <i>Sanctifier, the Saviour, the Father.</i>	
3. <i>The Standard</i> here is <i>perfection itself,</i>	30
4. The Standard shall <i>yet</i> be reached.	
<i>When?</i> "At the appearing of Jesus Christ." (1 Thess. v. 23.)	
II. PRAYERS FOR THIS SANCTIFICATION,	31
1. Examples:—Paul; the Mediator.	
2. <i>Inspired</i> prayers are "never-failing promises."	

PART II., § IV.—THIS SANCTIFICATION NOT COMPLETE IN THIS LIFE,	PAGE 31
<i>St John</i> —Who <i>deceive themselves</i> ?	
<i>Sedulius</i> —Satan can accuse <i>all</i> the elect, .	32
<i>Augustine</i> —The daily prayer,—“Forgive us our debts.”	
<i>David</i> —Ps. cxliii. 2.	
2. THIS THE TEACHING OF ALL THE CHURCHES OF CHRIST IN THESE LANDS.	
The Church of <i>England</i> ; the Church of <i>Ireland</i> ; the <i>Presbyterian</i> and <i>Nonconformist</i> Churches.	
PART II., § V.—THE MODERN TEACHERS, . . .	33
1. This Sanctification <i>cannot justify</i> . Error of some Teachers now. These men follow the Jewish nation, (Rom. x. 3.)	
2. Their teaching cannot plead the <i>true antiquity</i> ; yet neither has it any claim to <i>novelty</i> , .	34
What these men are still ignorant of.	
What they need to be convinced of, (John xvi. 8–11.) Their notion of the <i>Fatherhood</i> of God. Prayer for them, .	35
3. <i>Chrysostom</i> ’s advice to them. <i>Augustine</i> flatly contradicts them.	
PART II., § VI.—THE WESLEYAN SANCTIFICATION, . . .	36
1. The Wesleyan Catechism; John Wesley, Fletcher,—Facts.	
2. The Sanctification of <i>John Carvosso</i> and of <i>Hesther Anne Rogers</i> not the <i>Methodistic</i> Sanctification,	37
3. These Sanctified people still <i>Sinners</i> , . . .	39
Conclusion.	

LECTURE II.—JUSTIFICATION AND THE NEW THEOLOGY.

PART I.—THE NEW-THEOLOGY MEN.

§ I.—1. Want of Candour amongst the Modern Teachers of Error. <i>Dr M' Cosh</i> quoted,	PAGE 43
2. True Religion a "Revelation," not a "Discovery," <i>Vincentius Lirinensis</i> —Office of the Minister. Error of some Moderns.	44
§ II.—1. Their Assault upon the Doctrine of "Justification by Faith,"	45
2. Contradictions amongst themselves, They unite <i>only</i> for destruction!	46
3. <i>Dr Williams'</i> definition of Justification—"Peace of Mind"—"the Confusion of Tongues;" an Anxious Soul; Dialogue; <i>Rev. Baldwin Brown</i> ,	47
§ III.—The New Theology is that of the <i>Council of Trent</i> ,	50
1. The Creed of Pope Pius the Fourth, and the veritable antiquity of the <i>New Theology</i> . Its "Birth-Day" fixed,	51
2. The Decrees of <i>Trent</i> quoted. The agreement of the Moderns with those decrees. The points of agreement stated,	52
3. The sum of these points, and certain conclusions,	55
§ IV.—The Church of <i>Rome</i> guilty of the <i>Ecclesiastical</i> offences of "Heresy" and "Schism,"	57

	PAGE
1. How that Church has become <i>self-excommunicated</i> from the fellowship of all other Churches called <i>Christian</i> . <i>The Priests</i> and <i>the Perverts</i> differ in this matter from <i>the People</i> ,	57
2. Two individual Popes set at defiance the decrees of the two <i>General Councils</i> of <i>Ephesus</i> and <i>Chalcedon</i> ,	59
3. The Decrees referred to quoted,	60
4. The Jesuits, in order to establish their doctrine, have had a hard battle to fight— With the <i>Augustinians</i> in the Council of Trent; With the <i>Jansenists</i> since that Council. The <i>Archbishopric</i> of <i>Utrecht</i> a standing protest against the <i>Jesuit</i> Heresy.	
5. Even from amongst the Jesuits God has saved some; teaching them the <i>Protestant</i> doctrine:— <i>Xavier</i> ,	61

PART II.—THE BIBLE TERM “JUSTIFICATION.”

§ I.—Definition of the Term,	63
1. It cannot mean to <i>make</i> righteous,	64
If it did, no man on earth is <i>justified</i> .	
If it did, Prov. xvii. 15 is <i>not true</i> .	
2. <i>Examples</i> fixing its meaning,	64–67
The Young Lawyer; Judah and his Brethren; Wisdom justified; the <i>God-Man</i> justified:—Publicans and Harlots justify God; God justified in the Judgment. Its sense in these passages, “to <i>account</i> righteous,” “to <i>treat as</i> righteous.”	

§ II.— <i>Justification</i> and <i>Condemnation</i> opposed; both <i>belong</i> to the office of the Judge,	PAGE 67
1. Texts quoted:— Rom. viii. 33; Isa. l. 8, 9: Deut. xxv. 1 with Lev. xiii. 4, 6: 2 Chron. vi. 23; Exod. xxiii. 7; Isa. v. 23; Prov. xvii. 15. <i>Conclusion</i> :—Its <i>undoubted</i> sense in these Scriptures.	
2. Such is also its meaning in Rom. iv. 5, and kindred passages,	70
3. What the “Justification of the ungodly” is, <i>Definition</i> .	

PART III.—THE RIGHTEOUSNESS WHICH JUSTIFIES.

§ I.—God cannot <i>justify</i> without a <i>Righteousness</i> , Bp. Hopkins quoted.	71
§ II.—The Righteousness which the law requires <i>from us</i> is made up of <i>two</i> parts,	72
1. (1st,) The <i>penalty</i> which it denounceth for transgression.	
2. (2d,) The <i>active obedience</i> unto which it pro- miseth <i>life</i> .	
§ III.—The Justified by Christ are Justified by <i>both parts</i> of this Righteousness,	73
Exod. xxxiv. 7; 1 John i. 9.	
Bp. Hopkins, Bp. Davenant,	75
The Apostle Paul:—Gal. iii. 21, Rom. v. 21; Rom. viii. 3, 4.	
<i>Conclusion</i> :—The next Question,	78

PART IV.—THINGS WHICH ARE NOT JUSTIFYING RIGHTEOUSNESS.	PAGE
§ I.— <i>Sorrow for sin</i> ,	77
Why?	
§ II.— <i>Sufferings</i> :—	
1, 2. Why? Two Reasons.	
3. What suffering is <i>meritorious</i> for us.	
• § III.—Works of Law,	78
1. What these are? 2. Why they do not justify us?	
§ IV.—Sanctification,	79
I. Let us be well understood here:—	
Assertion 1st. All the Justified also Sanctified.	
Beveridge, Hooker, Beveridge.	
Assertion 2d. Sanctification a <i>gift</i> of God; not meritorious,	81
Adjoined to Justification; <i>not the cause of it</i> : Rom. iii. 24; iv. 5: <i>Davenant</i> .	
Assertion 3d. Sanctification <i>ever imperfect in this life</i> : Hooker,	82
II. Sanctification <i>taken to pieces</i> is seen to be incapable of Justifying us.	
1. It is made up of <i>Faith</i> , and of <i>the Fruit of Faith</i> ,	83
2. Neither <i>can</i> justify.	
3. Order observed in the discussion here.	
4. We inculcate <i>holiness</i> . Our advantage over our adversaries in this matter. Their efforts always vain; ours the Spirit never allows to be <i>useless</i> .	

The distinction of *Bernard*:—

PAGE

The *Via Regni* not the *Causa Regnandi*. 83

What our *merits* are.

I. Assertion 1st. Love, humility, zeal, &c.,
the *fruit of Faith*, not *justifying Righteousness*. 84

They who say that they justify—

1. Turn *evangelical graces* into *works of law*, and *Christian freedom* into *slavery*.

2. They err as to the *nature* and *place* of
Sanctification in the Scriptures.

α'. They make the meritorious cause of
Justification to be the work of the
Spirit in us; not *Christ's work* per-
formed *for* us.

β'. They make *Sanctification* to precede
Justification; contrary to the Scrip-
tures; to *Augustine*:—two quotations
from him, 85

γ'. They make God to justify “the
godly,” the *good*, 86

δ'. They teach *a growth* in Justification.
In the Scriptures it is *an act* done *once*,
and done *for ever*.

Chrysostom; two quotations from
him: “suddenly,” “absolutely
rotten.”

3. Our Graces are *sinful*, and our Sancti-
fication is at the best *imperfect* in this
life, 87
“The war in the members.”

Augustine—four quotations:—

“Our Righteousness,” in what sense
“*true Righteousness*.”

“ <i>Perfect Love</i> ” exists not in any saint on earth,	PAGE 88
“The load of corruption,” and whither it “would lead us.”	
“ <i>Daily renewed</i> ”—“not <i>wholly renewed</i> .”	
<i>Origen and Ruffinus</i> :—“The sins of the saints.”	
“The Canaanite still in the land.”	
<i>Cassian</i> :—How they who contend for <i>sinless perfection</i> ought to argue, .	89
<i>Hilary</i> :—The heart of no man <i>clean</i> before God.	
<i>Gregorius Magnus</i> :—Difference between <i>sin reigning</i> and <i>sin being</i> .	
<i>Bernard</i> :—“The Jebusite still dwells with the children of <i>Judah</i> in Jerusalem.”	
“Better than the Apostle,”	90
“The <i>perilous</i> habitation.”	
“Our righteousness a filthy cloth.”	
II. Assertion 2d,	91
Faith <i>itself</i> not the Righteousness which justifies.	
Faith trusted in, <i>a</i> , as it is a <i>habit</i> of the soul.	
<i>b</i> , as it is an <i>act</i> of the mind.	
A. Faith as A HABIT—the germ of all the Graces.	
Doctrine of <i>Vicesimus Knox</i> .	
This habit <i>cannot justify</i> : for— .	92
1. It is <i>imperfect</i> . The law demands <i>perfection</i> .	

	PAGE
2. It is wrought in us by God; and cannot <i>merit</i> from God,	92
<i>a'</i> . "He <i>sweetly forced</i> me in."	
<i>β</i> . Faith a " <i>condition</i> " of Justification. In what sense the old authors use that phrase,	93
Examples from Bishop <i>Hopkins</i> .	
3. All the exploits which Faith performs it performs by <i>self-renunciation</i>	94
It <i>justifies</i> by leading us to <i>renounce itself</i> , that we may place confidence in <i>Christ</i> ,	
It saves <i>instrumentally</i> : so did the <i>hand of Moses</i> . Like that hand, it is <i>imperfect</i> ,	95
4. The Faith which is <i>trusted</i> in, is not the <i>Faith which justifies</i>	
<i>The points of opposition</i> in the Apostle,	96
B. Faith as THE ACT OF THE HEART,	97
1. Is the <i>instrument</i> of Justification: is not <i>itself justifying Righteousness</i>	
<i>Obj.</i> "Rom. iv. 5 says that Faith is <i>itself</i> that Righteousness."	
<i>Ans.</i> The text expounded.	
2. The <i>food taken</i> , not the <i>act of swallowing</i> , sustains life; the <i>Righteousness received</i> , not the <i>act of receiving</i> , justifies,	99
<i>β</i> . "The woman with the issue of blood;" <i>health</i> not in the touch, but in Christ. Value of that touch: value of <i>Faith</i> .	

3. Christ the <i>meritorious</i> , Faith the <i>instrumental</i> cause, of Justification.	PAGE 99
“THE WORDS OF THE WISE, AND THEIR WISE SAYINGS,”	100
Welchman: “ <i>Per fidem, non propter fidem.</i> ”	
Davenant: “The container put for the contained,”	101
Bennet: “Instrumental causality.”	
Beveridge: “Could not be justified by Christ without Faith.”	
Dimock: “Technical expression.”	
Homily for Good Friday: “Christ the medicine heals by the mean Faith,”	102
Homily of Salvation: “Not justified by any act of our own; nor by any virtue within us.”	
Homily of Salvation: “Why said to be justified by Faith,”	103
Homily of Salvation: “This Faith like John Baptist.” Why?	
Luther’s teaching, on a Jesuit’s testimony.	
The Heidelberg Catechism,	104

LECTURE III.—THE RIGHTEOUSNESS OF GOD.

Introduction,	107
---------------	-----

“Shut up to the one hope.”

1. Christ’s righteousness cannot be joined with any other thing.

2. Christian graces and good works do not justify.	PAGE
3. The one hope,	108
Augustine, Ignatius.	

Three Positions:—

I. *First Position:—*

CHRIST'S SATISFACTION AND OBEDIENCE OUR JUSTIFYING RIGHTEOUSNESS,	109
--	-----

I. *These two make one Righteousness.*

1. The Scriptures distinguish the one from the other. Bp. Hopkins.	
2. What the Scriptures say concerning Christ's <i>satisfaction</i> ,	110
3. What concerning His <i>obedience</i> ,	111
4. The Scriptures join these two together. "Christ our righteousness."	

II. This is the doctrine of <i>all the Reformed Churches</i> ,	112
--	-----

Authorities quoted:—

The Church of *Ireland*.

The Church of *England*.

Presbyterian and *Nonconformist* Churches.

Of "all the Protestant *Divines*"—

The testimony of <i>Bp. Davenant</i> ,	114
--	-----

III. This also the teaching of *the Fathers:—*

Bernard:—"The Robe that covers two."

Gregory of Nyssa:—"That Righteousness
after which it is blessed to hunger and
thirst."

<i>Jerome:—</i> "Righteousness in Christ, not in ourselves,"	115
---	-----

<i>Bernard</i> :—Adam and Christ :—	PAGE
“The <i>Head</i> for the <i>Body</i> .”	
“What Paul expected?”	

<i>Anselm</i> :—His <i>interrogatories</i> :—
“The very foundation of all our com- fort.” Church of Rome’s treatment of these interrogatories. Archbishop Ussher’s very just reflections.

II. *Second Position* :—

THE RIGHTEOUSNESS OF CHRIST MADE OURS BY IMPUTATION,	118
---	-----

I. *This the uniform teaching of the Holy Scrip- tures.*

1. <i>Concerning the Justified</i> :—	
2 Cor. v. 19; Rom. iv. 6–8.	
2. <i>Concerning Christ</i> :—	119
1 Pet. iii. 18, ii. 24.	
Rom. v. 17–19.	

Everything here *is by imputation*.

<i>Augustine</i> :—“Who from Adam?”	
“Who from Christ?”	120

Gal. iii. 13; 2 Cor. v. 21.

<i>Bp. Beveridge</i> :—“Horrid Blasphemy, and true Divinity,”	121
--	-----

Chrysostom :—“Not a *sinner*, but *SIN*.”

<i>Augustine</i> :—“Righteousness not our own, but God’s :”—“not in us, but in Him,”	122
--	-----

<i>Epistle to Diognetes</i> :—	123
“The sweet exchange.”	

All this agrees with Isa. liii.

II. Why some reject this doctrine?	124
--	-----

ANALYTICAL TABLE OF CONTENTS.	153
III. No Salvation <i>without Substitution</i> ; No Justification <i>without Imputation</i> . “ Father, if it be possible ! ” . . .	PAGE 125
III. <i>Third Position</i> :—	
THIS IMPUTATION NO MERE FICTION, . . .	126
I. Sneers and misrepresentations of the adversaries.	
Statements made by us, which they invariably ignore, in order that they may represent us as teaching “ Justification by a mere fiction.”	
1. <i>Statement First</i> :—	
<i>The Justified are also Regenerated,</i> . . .	127
No unreality could bring with it such results as <i>this Justification does.</i>	
<i>The Ethiopian</i> in white.	
2. <i>Statement Second</i> :—	
<i>Adam’s act of transgression imputed to the whole race.</i>	
This no unreality.	
3. <i>Statement Third</i> :—	
<i>Our sins imputed to Christ.</i>	
This imputation no mere fiction, . . .	128
<i>Augustine</i> :—Why Christ says, “ <i>My sins.</i> ” “ His Body the Church.”	
II. <i>This is the teaching of all our Divines,</i>	129
1. As an example of the <i>unmistakeable clearness</i> with which they set out that “ <i>Justification by Imputation</i> ” is <i>Justification by no mere fiction</i> , <i>Bishop Davenant</i> quoted :—	

	PAGE
Seven extracts from him,	129
“The Righteousness of Christ <i>becomes truly the Righteousness of the Justified.</i> ”	
“The false and foolish assertion.”	
“Not <i>imaginary, although imputed.</i> ”	
“Justification not a <i>bare forensic declaration,</i>	130
“Efficacious application.”	
“Righteousness <i>true and real.</i> ”	
“Justification <i>no fiction of the mind.</i> ”	
“United into one <i>Person with Christ.</i> ”	
2. Why the old authors are hated and decried by the New-Theology Men?	131
III. This Righteousness <i>truly the Believer's own, and never can be severed from the Justified.</i>	
<i>Three Reasons :—</i>	
1. <i>First—The nature of this Imputation.</i> Illustration—The Queen <i>ennobles a pauper,</i>	132
2. <i>Second—The nature of Justifying Faith.</i> This never a <i>dead faith.</i> Illustrations.	
3. <i>Third—The nature of the Believer's connexion with Christ,</i>	133
This a <i>veritable union.</i> “Members of His Body;” “He dwells in us;” “Branches of the Vine.”	

ANALYTICAL TABLE OF CONTENTS. 155

	PAGE
<i>Holy wedlock and its laws,</i> . . .	133
This union <i>no idle fiction.</i>	
<i>Imputation and Reality not, of ne-</i> <i>cessity, opposed,</i> . . .	134
<i>Paleario</i> .—"What the one hath is . also the other's."	
<i>Hooker</i> .:— . . .	137
"The impious <i>more</i> righteous <i>than</i> <i>if</i> he had fulfilled the whole law."	
The resolve of the Justified :—	
A very suitable Conclusion.	

END OF ANALYSIS OF THE CONTENTS.

